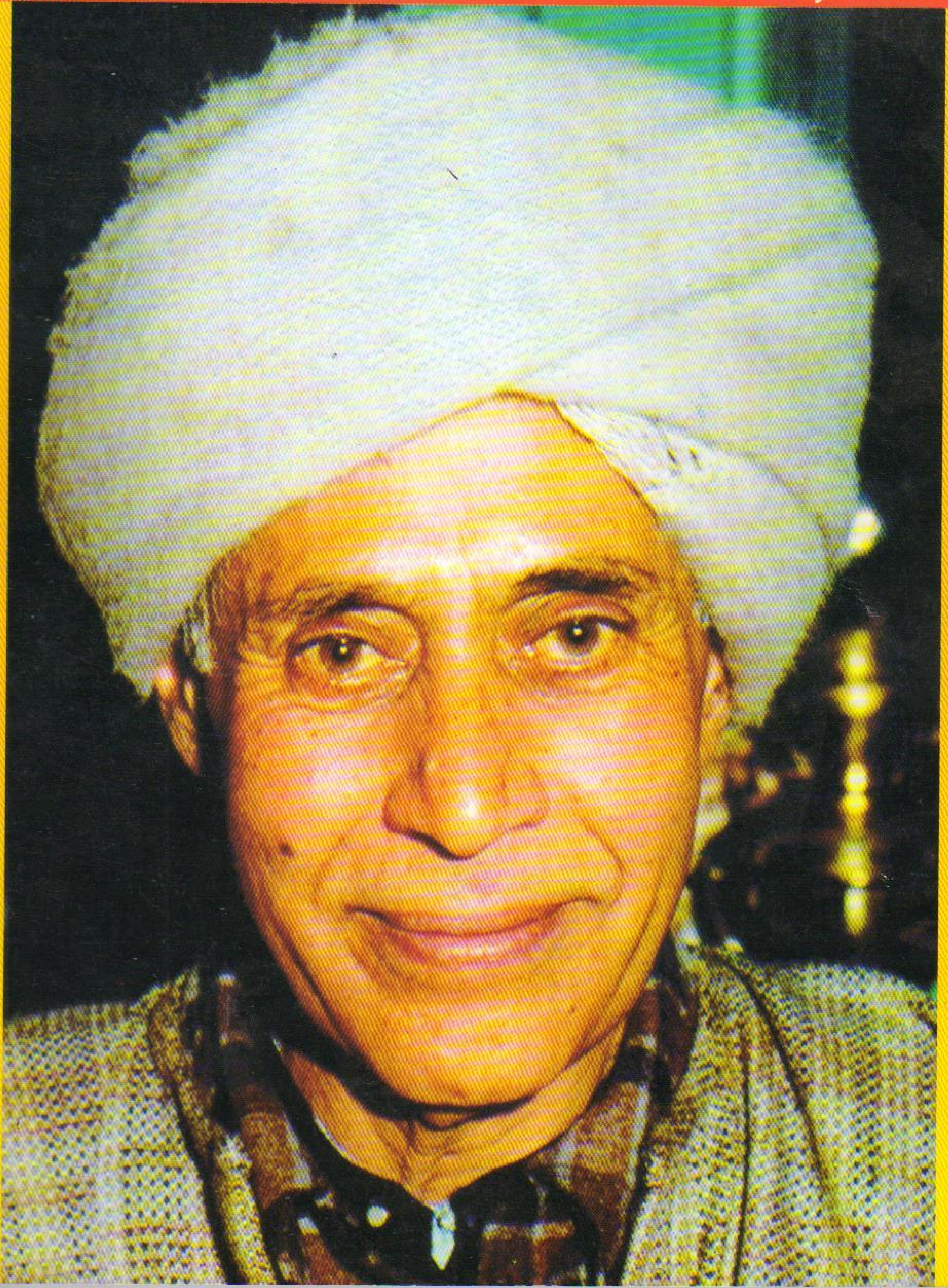
Price 40/-
ISSN No. 0973-7944

Malini
मालिनी

A quarterly publication of
Ishwar Ashram Trust
Vol. II No. 5
January - March 2008



Swami Ramjoo, Paramguru of Swami Lakshmanjoo
whose Mahasamadhi Day falls on February 5, 2008

Malini मालिनी

Vol. II No. 5 January-March 2008

CONTENTS

Editorial 2

सपादकीय 3

Shiva Sūtras
Commentary by Ishwarswaroop Swami Lakshmanjoo 4

Conversations with Swami Lakshmanjoo
Alice Christensen 14

Abhinavagupta's Bodhañcadaśikā-I
Discourses by Swami Lakshmanjoo 26

Āveśa in the Śaiva Tantras and Possession as Practice in India
Frederick M. Smith 33

The Trika Devotional Mysticism-1
Moti Lal Pandit 39

श्री शिवस्तोत्रावली
व्याख्या: ईश्वरस्वरूप स्वामी लक्ष्मणजू 42

काश्मीर शैव दर्शन
डॉ० जागीर सिंह 53

आध्यात्मिक अनुशासन - स'त्युम व्याख्यान (कश्मीरी प्रवचन)
स्वामी लक्ष्मणजू 56

Ashram News 59

Calender of Events 60

The views expressed in the articles published herein do not necessarily represent the views of Malini.

ह्री

ISHWAR ASHRAM TRUST
Srinagar, Jammu, Delhi, Mumbai

TRUSTEES
I.K.Raina, Trustee/Secretary
B.N.Kaul Trustee
S.J.Kaul Trustee

Plot No. R-5, Pocket D, Sarita Vihar
New Delhi-110 076
Ph. 26958308
E-mail: iatishber@rediffmail.com
Website: www.ishwarashramtrust.com, www.universalshaivafellowship.org

Printer & Publisher:
R.K. Sadhu

Editor:
Dr. S.S. Toshkhani

Editorial Advisory Board :
Samvit Prakash Dhar
Dr. Navjivan Rastogi
Prof. Devabrata Sensharma
Prof. Makarand Paranjape
Moti Lal Pandit

Associate Editors :
Somnath Saproo
Anjana Dhar

Circulation Managers :
Vijay Bakshi (J&K State)
Devinder Munshi (Rest of India)

Printed & Published on behalf of:
Ishwar Ashram Trust by R.K. Sadhu and printed at: Print Art, A-29/2 Naraina Industrial Area,Phase- I, New Delhi.

Subscription
Yearly Subscription Rs. 150/-
Price per copy Rs. 40/-
For Subscription: Cheques/Draft favouring "Ishwar Ashram Trust" payable at New Delhi
Subscription by Money Order not accepted

Advertisement Tariff
Back Cover (Colour) : Rs. 10,000/-
Inside Cover (Colour) : Rs. 7,000/-
Back Inside Cover (Colour) : Rs. 7,000/-
Full Page (B&W) : Rs. 3500/-
Half Page (B&W) : Rs. 2500/-

Editorial

For the devotees of Ishwarswarooop Swami Lakshmanjoo the world over the year 2007 was one of great devotional fervour and enthusiastic activity. It was the year of the birth centenary of their revered and beloved Gurudev and therefore a time which provided them with the opportunity to talk and reflect about his exalted teachings and work with renewed zeal towards carrying his invaluable legacy forward. International seminars, book and audio-cassette releases of Swamiji's discourses, special poojas and yajnas, recitals of devotional music and other such programmes marked the celebrations creating a greater awareness about Kashmir Shaivism as well as Swamiji's contribution towards its revival and resurgence.

This, however, does not mean that it is time for Swamij's devotees to relax and rest their oars. The year 2008 has dawned bringing with it new hopes as well as new challenges in the task of spreading and popularizing his message to redeem mankind from the deep and disastrous crisis into which it has sunk. Crass materialism brought about by forces of unbridled consumerism encouraging a profligate life style on the one hand and explosion of fundamentalist violence in the name of religion on the other has pushed the world into a situation that can lead to unthinkable consequences. The philosophy of Trika as interpreted and explained by Swamiji offers the assurance of reconnecting humanity with the cosmic reality that pervades everything, without rejecting the need for material welfare. It is a path in which there is no dichotomy between spiritual and mundane life. Through practical experience of daily life, it states, one can elevate oneself to the level where one can have the ultimate experience. It offers techniques which can lead to expansion of the self and the realization that individual consciousness and universal consciousness are one -- and these techniques can be practiced in the midst of the flow of everyday business. Kashmir Shaivism, as Swamiji emphasized, does not regard the material world as different from Shiva but its manifestation. Shiva is everywhere and everything, including the human body which it regards as a @potential doorway to the infinite@. So it does not pit sensuous enjoyment or bhoga against attainment of liberation or moksha but holds liberation to be realization of one's true nature as Shiva!

We at Malini are committed to contributing in our own humble way to the propagation of this great vision of the essential oneness of God, nature and man offered as presented by Swami Lakshmanjoo in his numerous discourses.

Jai Gurudev!

संपादकीय

विश्वभर में ईश्वरस्वरूप स्वामी लक्ष्मणजू के अनुयायियों के लिए 2007 का वर्ष श्रद्धाभाव के विस्फार और नवोत्साहपूर्ण गतिविधि का समय रहा। यह वर्ष उनके पूज्य तथा प्रिय गुरुदेव की जन्मशताब्दी का वर्ष था, जो उनके लिए उनके पवित्र उपदेशों के बारे में बोलने और मनन करने तथा उनकी अमूल्य धरोहर को सब तक पहुँचाने के हेतु कटिबद्ध होने का सुअवसर लेकर आया। अंतर्राष्ट्रीय संगोष्ठियाँ, पुस्तकों व स्वामीजी के प्रवचनों के श्रव्य कैसेटों का विमोचन, विशेष पूजा तथा यज्ञों का आयोजन तथा भक्ति संगीत आदि जन्मशताब्दी समारोह से संबन्धित कार्यक्रमों की कुछ विशेषताएं थी। ये कार्यक्रम कश्मीर शैव दर्शन और उसके नवोन्मेष में स्वामी जी की भूमिका के बारे में लोगों में अधिकाधिक चेतना उत्पन्न करने में सहायक सिद्ध हुए।

पर इसका अर्थ यह नहीं है कि स्वामीजी के अनुयायियों के लिए अब पतवार छोड़कर विश्राम करने का समय आ गया है। 2008 का नया वर्ष नए आशाओं के साथ नई चुनौतियाँ भी साथ लेकर आया है जिनका सामना उन्हें गहरे और विनाशकारी संकट से मानवता को उबारने में समर्थ स्वामी जी के संदेश को और अधिक व्यापक बनाने का प्रयास करते हुए करना पड़ सकता है।

एक ओर से बाज़ारवाद की विलासपूर्ण ज़ीवन को प्रोत्साहित करने वाली अनियंत्रित शक्तियों और दूसरी ओर से धर्म के नाम पर कट्टरपंथी हिंसा के विस्फोट ने विश्व को एक भयंकर स्थिति के कगार की ओर धकेल दिया है। ऐसे में त्रिक दर्शन की जो व्याख्या स्वामी जी ने प्रस्तुत की है वह मानवता को उस विराट सत्य से जोड़ने का आश्वासन प्रदान करती है जो हर कहीं व्याप्त है। यह एक ऐसा मार्ग है जो आध्यात्मिक और सांसारिक जीवन के बीच्च किसी विभेद को स्वीकार नहीं करता। इस दर्शन के अनुसार दैनिक जीवन के व्यारहारिक अनुभव द्वारा व्यक्ति उन ऊँचाइयों तक पहुँच सकता है जहां उसे परम सत्य की अनुभूति प्राप्त हो सकती है। कश्मीर शैव दर्शन ऐसी विधियों को प्रस्तुत करता है जिनसे हम आत्म-विस्तार कर सकते हैं और हमें व्यक्ति - चैतन्य और विश्व-चैतन्य के नीचे एकात्मकता का बोध प्राप्त हो सकता है और यह बोध हमे दैनिक जीवन के कार्य-व्यापार में भाग लेते हुए हो सकता है- स्वामीजी ने इस बात पर बल दिया है। कश्मीर शैव दर्शन इस विश्व-प्रपंच को शिव से भिन्न नहीं अपितु उसका ही रूप मानता है। जो कुछ है वह शिव ही है, यहां तक कि यह मानव शरीर भी उस अनंत की ओर ले जाने वाला एक द्वार है। इस दर्शन के अनुसार भोग और मोक्ष में वैपरीत्य नहीं। मोक्ष है शिव के रूप में अपने स्वरूप की पहचान।

'मालिनी' में भी हमारा प्रयास यही है कि स्वामीजी ने अपने प्रवचनों में ईश्वर, प्रकृति और मनुष्य अथवा शिव, शक्ति और नर की एकता की जिस महान जीवन-दृष्टि को प्रस्तुत किया है उसके प्रचार-प्रसार में अपना विनम्र योगदान दे सकें।

जय गुरुदेव!

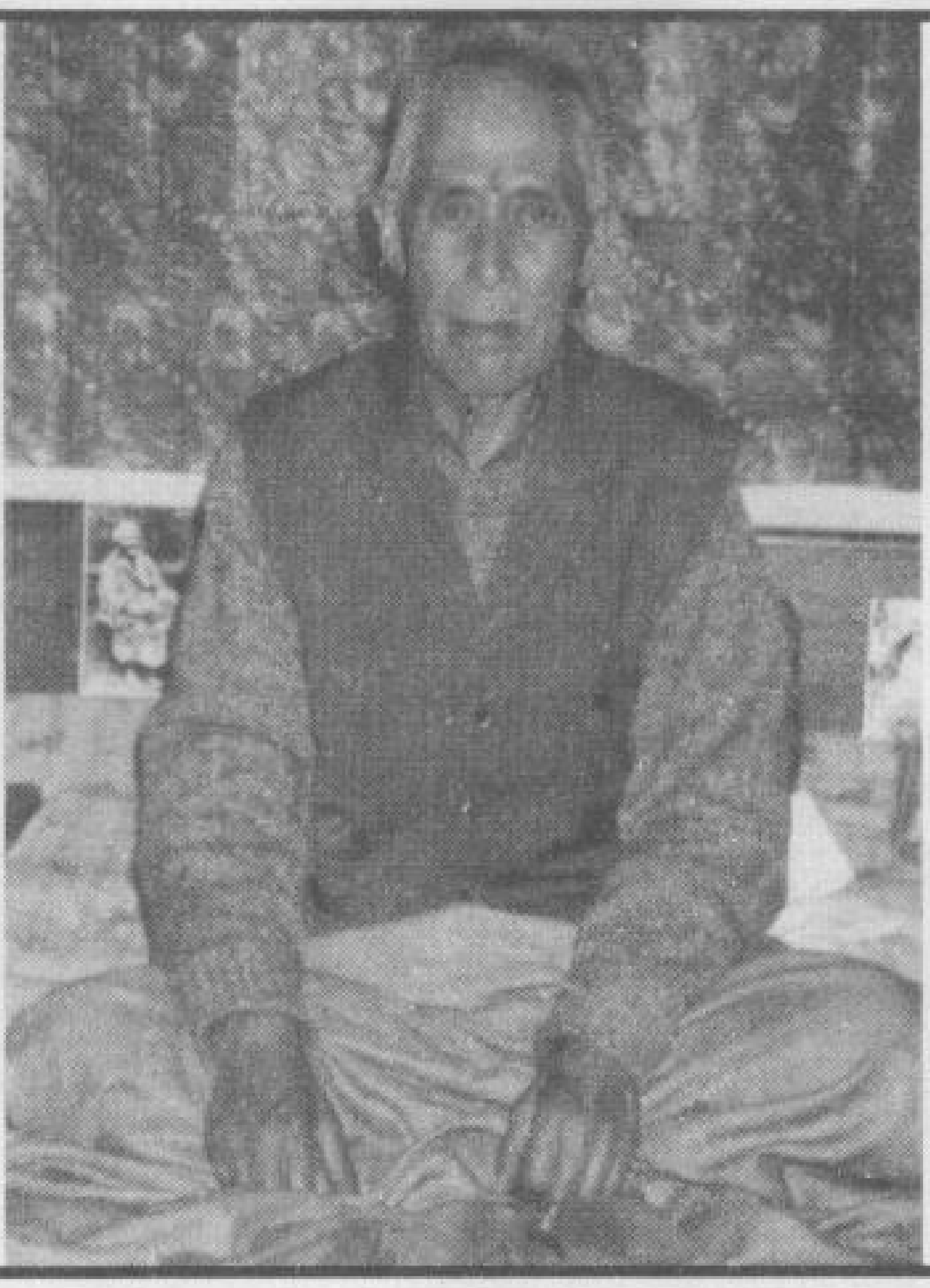
Śiva Sūtras

with commentary by
Ishwarswaroop Swami Lakshmanjoo

Revealed to the Sage Vasugupta, the Shiva Sūtras form a seminal text of Kashmir Shaivism. Swamiji's English rendering of the Sūtras unfolds their inner secrets and mysteries, helping us to fathom the oceanic depths of their meaning, aphorism by aphorism.

Third Awakening

Sūtras 3.04 - 3.08



3.04

śarīre saṁhāraḥ kalānām

You must make all the circles (kalās) in your body enter one into the other from gross to subtle.

Beginning from *pṛthvī* and ending in *Śiva*, there are five circles. In this process of going from gross to subtle, you have to make one circle enter another circle. You do this by putting the effect in its cause, and then you put that cause in its cause, and then you also put that cause in its cause. And, in the end, you will find only *Śiva* existing everywhere. When *Śiva* is there, then you are one with *Śiva*. You can't be an observer of *Śiva*. There the observed and the observer become one.

To explain more clearly, from the element earth to *śiva tattva*, there are five circles or enclosures that form the boundaries for all the thirty-six *tattvas*. These five circles (*kalās*) are *nivṛtti kalā*, *pratiṣṭhā kalā*, *vidya kalā*, *śāntā kalā* and *śāntātītā kalā*. You have to make these five circles (*kalās*) enter into each other in your own body, which is comprised of three states—waking, dreaming, and deep sleep. Here, you have to think that the grossest circle has entered in its nearest, more subtle circle, and that circle has entered in its nearest, still more subtle circle and so forth.

Nivṛtti kalā is situated in the grossest element, which is the element "earth" (*pṛthivī*

tattva). The next circle is *pratiṣṭhā kalā*. *Pratiṣṭhā kalā* possesses the twenty-four elements from "water" (*jala tattva* to *prakṛti tattva*.) The third circle is called *vidyā kalā*. *Vidyā kalā* possesses six elements. These are the sixfold coverings (*ṣaṭ kañcukas*) : *kalā*, *vidyā*, *rāga*, *kāla*, *niyati*, and *māyā*, the illusive energy of God. You find the fourth circle *śāntā kalā* in that supreme pure being, from *śuddha vidyā tattva* to *śakti tattva*. The fifth circle *śāntatītā kalā* is found in the first and subtlest element, *Śiva*.

So, to alleviate this state of being completely entangled in limitation, you have to practice going from gross to subtle, as outlined above. To do this, you must meditate and imagine that the gross state of *nivṛti kalā* has entered into *pratiṣṭhā kalā*. Then you have to imagine that *pratiṣṭhā kalā* has entered into *vidyā kalā*, and *vidyā kalā* has entered into *śāntā kalā* and finally, that *śāntā kalā* has entered into *śāntātītā kalā*. When *śāntātītā kalā* exists, you are situated in the state of *Śiva*. Practicing in this way will subdue the differentiated state along with the grip of *māyā*.

Let it be the gross body, let it be the subtle body, let it be the subtlest body. This body is either gross as the five gross elements (*mahābhūta*), subtle as *puryaṣṭaka*,[2] or subtlest as *sūkṣma śarīra*. In short, this gross, subtle, or subtlest body exists up to the circle of the thought of consciousness (*samanāntaṁ*).[3] You have to make the gross body enter into the subtlest body.

For example, be situated in your mind and think this gross world is only the invention of your mind. When you are situated in your mind, you are situated in the dreaming state. Although you are actually awake, you are in dreaming state. Now let that dreaming state, enter into the dreamless state. In the dreamless state, you become thoughtless, one-pointed. At that time, you are very near to experiencing the state of *samādhi*. You must practice in this way to abolish the power of ignorance, the power of illusion.

There is another type of meditation in which you imagine your gross body is consumed by flames and burned to ashes. Here, you must first meditate, imagining that this body pervades this whole universe, beginning from *Kālāgni Rudra*, the grossest point of world, and ending with *śāntātītā kalā*, the subtlest point of the world. Then put your attention on the big toe of your left foot and imagine that *Kālāgni Rudra*, vigorously producing its fire and burning brilliantly, is rising, consuming your body in flames so there is nothing left of your body but ashes. This kind of meditation uses the power of imagination. Ultimately, it will also be successful.

These two types of meditation are explained in these two verses of the *Vijñābhairava*.

> **You have to meditate that the grossest orbit of the world, *bhuvanādhava*, has entered into the more subtle orbit of the world *tattvādhva*. And then this subtle representation of orbit has entered into its subtlest representation of *kalādhva*. Gross has entered into subtle and subtle has entered into subtlest. And when, in the end, your mind becomes unminded, then you are one with God. There is no difference your being and God.**
> (*Vijñānabhairava* 56)

2. *Puryaṣṭaka* is collectively composed of eight elements, the five *tanmātras*, *śabda*, *sparśa*, *rūpa*, *rasa*, *gandha*, the mind (*manas*), intellect (*buddhi*), and ego (*ahaṁkāra*). As *puryaṣṭaka*, these eight elements function in our dreaming state. This is the substance of the subtle body.

3. *Samanāntaṁ* means "up to the state of *samanā*." *Samanā* is that state where the mind is totally destroyed with the exception of its impressions. The impressions remain. When one is burnt to ashes, the impressions of those ashes remain.

First comes the grossest representation of an orbit (circle *adhva*), *bhuvanādhva*. A more subtle orbit is *tattvādhva*. The most subtle orbit is *kalādhva*. The grossest circle is *bhuvanādhava* because it is defined in 118 worlds. The more subtle circle is *tattvādhva* because it is explained in 36 elements. The most subtle circle is *kalādhva* because it is explained in five circles.

This kind of meditation is called *laya cintanā* or *laya bhāvanā* [4] because you take your attention from the gross (*sthūla*) orbit to the subtle (*sūkṣma*) orbit and then to the subtlest (*parā*) orbit, absorbing one in the other. So here you take your attention to the grossest orbit and then you absorb that orbit in the more subtle orbit. And finally, you merge that subtle orbit with the most subtle orbit. This is the threefold movement of entries.

This next meditation also uses imagination.

The state of *kālāgni rudra* resides in the big toe of your left foot. Using your imagination, generate fire from that *kālāgni* and then, using that fire, completely incinerate your body. You must imagine your whole body has become ashes. Then the highest peace of God consciousness will shine in your consciousness. (*Vijñānabhairava* 52)

These kinds of meditation are found not only in this *tantra*, but in each and every *tantra* of Śaivism. This is why in the *Mālinī Vijaya Tantra*, the means associated with meditation and the means associated with imagination are explained as being in the inferior world of *āṇavopāya*, not *śāktopāya* or *śāmbhavopāya*. And so, these inferior means are not explained in the *Spanda Śāstra* because the *Spanda Śāstra* only explains *śāktopāya* and *śāmbhavopāya*, and not *āṇavopāya*.

3.05

Nāḍīsaṁhāra-bhūtajaya-bhūtakaivalya-bhūtarpithaktvāni

The merging of the movements of breathing, controlling the gross elements, diverting attention from all objective senses and directing it towards the center of the movement of the breath, and removing your consciousness from the grip of the elementary field.

As you know, the Third Awakening of the *Śiva Sūtras* is concerned with the inferior *upāya*, *āṇavopāya*. When, in explaining *āṇavopāya* you reach the terminus, there you will find a touch of *śāktopāya*. And when you explain *śāktopāya* in a beautiful way, in the end you will find its terminus in *śāmbhavopāya*. These are the beginning and ending terminations of *śāktopāya*. So when the terminus of that point in *āṇavopāya* is found, there you will also find *śāktopāya* in *āṇavopāya* because the terminus is not only the ending point, but also the beginning point. As the *Spanda Śāstra* only explains *śāktopāya* and *śāmbhavopāya*, or that point or terminus where *āṇavopāya* ends and *śāktopāya* begins or commingles, it is in this context that you will find the *Spanda Śāstra* quoted in the Third Awakening of the *Śiva Sūtras*.

So, this process of meditation, which is not outside of *āṇavopāya*, is explained. In this *sūtra*, the other means of meditation which are interconnected with the process of meditation (*dhyāna*)— *prāṇāyāma*, *dhāraṇā*, *pratyāhāra* and *samādhi*— are explained.

In this *sūtra* the word *nāḍīsaṁhāra* means "merging the movements of breath." The word *bhūtajaya* means "attaining control of the gross elements." When you have control of the gross elements, then, when you suffer, you do not suffer internally. If you become feverish, internally you do not suffer any

4. Absorption of thought.

pain. In the *sūtra*, the word *bhūtakaivalya* means "taking the mind away from gross objects of senses and directing it toward the center of the movement of the breath." The word *bhūtapṛithaktvāni* means "freeing your consciousness from the grip of the elementary field." For example, if you have a painful leg, you separate your consciousness from the pain of that leg and you are without pain. These powers are what yogis experience.

Now the commentator thoroughly explains this *sūtra*. The word *nāḍīsaṁhāra* means "merging the movements of breath in the central vein (*suṣumnā nāḍī*)." This is accomplished by maintaining awareness of the breath while inhaling and exhaling. By this "maintaining awareness of the breath," you direct and carry these movements of breath, both inhalation and exhalation, to the central vein.

About this process, the *Svacchanda Tantra* says:

> **Take your breath out through the right nostril and in through the left nostril. This is the purification of all veins and the purification of the path toward final liberation (*mokṣa*).**

This retention of breath, (*prāṇāyāma*) is done in three ways— exhaling, inhaling and retaining. These three ways of the retention of the breath are gross and commonplace. There are, however, three other ways of retention which are internal and uncommon.

You have to take your breath out in the center of the navel. Don't let your breath actually go out, just push it a bit in the center of the navel. This is internal exhaling. Then you should again take it to the center of navel. This is internal inhaling. So, first give it a push and then take it back in the navel. In this uncommon practice of breathing exercise (*prāṇāyāma*), you have to just push and then back, push and back, without breathing out or in. So here *kumbhakā*[5] functions in three ways.

While breathing out it is not going away, it is already *kumbhakā*. When you breath in it is not going away. And when you retain it, it is there. So, these three processes of *prāṇāyama* are to be done in the center of the navel. (*Svacchanda Tantra* 7.294-96)

The word *bhūtajaya* means to achieve control of the five elements from earth to ether through contemplation.

This is explained in the *Svacchanda Tantra* in this way:

> **Whenever you want to control the wind in your body,[6] you must, through contemplation, put your awareness on the big toe of your left foot. When there is insufficient fire in your body (less warmth in your body), you should meditate by putting your awareness in the center of the navel. When there is a lessening of the flesh in your body, you have to contemplate on earth while putting your awareness in the pit of your throat to increase that flesh. When there is a lack of water or you are flooded, then you must contemplate on water while putting your attention on the inner tongue (*ghanṭikā*)[7] just near the *tālu*. To attain all the powers that you desire, you must contemplate on the element ether (*ākāśa*) while putting your attention on your head.**
> (*Svacchanda Tantra* 7.299-300)

The meaning of the word *bhūtebhyaḥ kaivalyam* is to be free of the elements. How is

---

5. *Kumbhakā* is the restraining and controlling of breathing. The *Kumbhakā* referred to here is not a gross retention of breath but a subtle one, only done by advanced *yogīs*.
6. Controlling wind relieves rheumatic pain.
7. *Ghanṭikā* refers to the uvula, a small conical, flesh mass of tissue suspended from the center of the soft palate.

this accomplished? You must draw back (*pratyāharaṇam*) your mind from the objective field of sensory pleasures and concentrate it on the center of the breath.

So it is said in the *Svacchanda Tantra*:

Direct your consciousness to the center of the navel and also direct your mind to that center, carrying it away from the organs of the senses. This fourth breathing practice (*prāṇāyāma*) is a calmed means of retention. (*Svacchanda Tantra* 7.297)

In this *prāṇāyāma*, there is no breathing out and in. This has already been explained. From the heart, you should direct your consciousness to the center of the navel and at the same time, direct your mind, which is lost in objective pleasures, towards this center.

In the present *sūtra*, the words *bhūta pṛithaktvāni* mean "just to carry your awareness away from the gross elements." How does this happen? It happens when one's consciousness is not influenced by the elementary field.

About this subject, it is said in the *Svacchanda Tantra*:

When you subside the force of all the five gross elements, up to the stage of *unmanā* (beyond *samanā*), you become one with Śiva. (*Svacchanda Tantra* 7.327)

The words *nāḍīsaṁhāra-bhūtajaya-bhūtakaivalya-bhūta pṛithaktvāni* found in the present *sūtra* give you the same sense as the words *bhūtasaṁdhāna bhūtapṛithaktva viśvasaṁghaṭṭāh* found in the twentieth verse of the First Awakening of *Śiva Sūtras*, which is concerned with *śāmbhavopāya*. So why has he repeated this *sūtra* again here in the awakening concerned with *āṇavopāya*?

There is a difference. The difference is when one is established in the trance of *śāmbhavopāya*, these powers come automatically, without effort, but for the practitioner (*sādhaka*) of *āṇavopāya*, these powers are attained only after applying effort to achieve them.

By yogic exercise, such as purification of the body (*dehaśuddhi*), purification of the elementary field (*bhūtaśuddhi*), purification of the breath (*prāṇāyāma*), the diversion from objective pleasures to your own consciousness (*pratyāhāra*), one-pointed concentration (*dhāraṇā*), meditation (*dhyāna*) and *samādhi*, powers are attained and one attains mastery of the elementary field. This kind of temporary power is achieved by *yogīs* because they are covered by illusion and are not, in the real sense, directed towards the universal consciousness of self. If you actually know your real nature, you will not care about these powers.

This is explained in the next *sūtra*:

3.06
Mohāvaraṇātsiddhih

These powers are brought into existence when a yogi's consciousness is covered by the energy of illusion (māyā).

Māyā is that which carries your consciousness away from the reality of the self. It is the energy of illusion. Due to this action of *māyā*, a covering comes into existence where you will achieve those powers explained in the previous *sūtra*. But in fact, due to these powers, the supreme consciousness of Lord Śiva does not appear.

This is said in *Śri Lakṣmī Kaulārṇava Tantra*:

That being who arose spontaneously (*svayaṁbhūḥ*) and appeared in this universe by his own free will (*svātantrya*), who is not entangled in the wheel of repeated births and deaths, who is the supreme state which is beyond various thoughts (*vikalpa*) and who is the eternal treasure is only *Śiva*

and none else. All actions of limited beings are witnessed by him. The one who is directed towards these limited yogic powers is carried away from the consciousness of Lord *Śiva* and is not capable of experiencing His nature. (*Lakṣmī Kaulārṇava Tantra* 11)

On the other hand, that *yogī* whose covering of illusion has subsided and who also practices these same yogic exercises such as *āsana, dhyāna, dhāraṇā,* and *samādhi,* is not caught in the grip of these limited yogic powers. For him these yogic exercises are unique. They are uncommon and are not experienced by ordinary people.

First, he explains the uncommon meaning of *aśana*. Ordinarily, *āsana* means to sit in some particular posture. First, your master directs you to sit in a posture such as that known as *padmāsana* or *svāstika-āśana.* [8] He tells you not to lean, just sit up straight. You try to do whatever he tells you to do. This is done first. But for such an advanced *yogī* *āsana* is also unique. What is that *āsana* for this advanced *yogī*?

He is to direct his consciousness between his two breaths of exhaling and inhaling. After putting his consciousness in the center between these two breaths, he must hold his awareness in that center and there he must establish this power of awareness in continuity, not being diverted for even one moment. When he is established there, this is real posture (*āsana*) for this *yogī*. (*Lakṣmī Kaulārṇava Tantra* 8.12)

Now after *āsana*, this *yogī* must practice *prāṇāyāma*. For this *yogī*, however, this *prāṇāyāma* is unique.

Initially, this *yogī* experiences the gross movements of breathing in and breathing out. Then after some time,[9] through the continuity of fixing awareness on these two breaths, his breath (*prāṇa*) becomes so very subtle (*sūkṣma vṛtti*) that even he can't observe when he is breathing in and breathing out. Following this subtle state of breath (*sūkṣma vṛtti*), the state which is said to beyond this subtle state (*sūkṣmātitā*) comes into existence. When this *yogī* experiences this state of *sūkṣmātitā*, he has the apprehension that he will lose consciousness of awareness but in fact, his maintaining continuity of awareness does not allow this to happen. Now this *yogī* experiences an internal throbbing (*spandana*) and this throbbing again vibrates his awareness in fullness. (*Lakṣmī Kaulārṇava Tantra* 8.13)

When he is actually effecting this supreme *prāṇāyāma*, he experiences tremendous divine sounds rushing in his mind. Once this supreme *prāṇāyāma* is accomplished, this *yogī* will never fall from his reality of consciousness. This *prāṇāyāma* is explained in this way. (*Lakṣmī Kaulārṇava Tantra* 8.14)

Next is the yogic practice of *pratyāhāra*. In the practice of *pratyāhāra*, you are to divert your consciousness of mind from the senses toward your own self. For such *yogī*, however, this is not really *prātyāhāra*. For him, *prātyāhāra* is something else.

At this point, this *yogī* has the apprehension of falling again into

---

8. *Padmāsana* is the seated pose sometimes referred to as the "lotus pose." This is the classic seated pose where the *yogī* sits crosse-legged with the right foot on top of the left leg and the left foot on top of the right leg. When Lord *Śiva* is visually depicted, he is usually shown sitting in this pose. *Svāstikāśana* is another sitting pose known as the "auspicious posture."

9. "After sometime" means, after half-an-hour, or after two days, or after one week, or after three weeks, or after months, or after years ....

worldly consciousness. Here, he must wholeheartedly maintain his awareness and avoid its becoming weaker. He must not mind the sounds that he is experiencing, whether they be good, bad, furious, frightening or threatening.[10] **Then by remaining fully aware, he will gain entry into the supreme state of consciousness. This is called** *pratyāhāra.* **It cuts down and chops to pieces the bondage of ignorance** *(ajñāna).* **(***Lakṣmī Kaulārṇava Tantra* **8.15)**

The next yogic practice is *dhyāna.* What is the real *dhyāna* for such a *yogī*?

When these sounds subside and he goes beyond the experience of them he attains that supreme state of ecstasy which is ineffable and which only he knows. This is actually *dhyāna.* **(***Lakṣmī Kaulārṇava Tantra* **8.16)**

Now for this *yogī*, what is the yogic practice known as *dhāraṇā*?

When he holds the consciousness of Lord *Śiva* **in continuity, eternally, without any break, that is** *dhāraṇā.* **(***Lakṣmī Kaulārṇava Tantra* **8.17)**

What is *samādhi* for this yogī?

When such a *yogī* **experiences the state of universal consciousness of Lord** *Śiva,* **not only in his internal state of consciousness of self but also in the very active life of the universe, this is called real** *samādhi.*

(*Lakṣmī Kaulārṇava Tantra* 8.18)

So it is explained in the *Netra Tantra* that *dhyāna, dhāraṇā* and *samādhi* will also direct you toward the state of consciousness of Lord *Śiva.* So, the kind of *dhāraṇā* explained in the *Netra Tantra* will carry you toward the state of consciousness of Lord *Śiva* and that kind of *dhāraṇā,* which leads to the attainment of yogīc powers, will mislead you.

3.07

mohajayād anantābhogāt sahajavidyājayaḥ

After conquering the field of illusion (māyā) by destroying its many impressions, one attains the victory of the pure knowledge of consciousness.

Māyā cannot be eliminated until its last faint impressions are also destroyed. Until then, this illusion (*moha*) will not end. And when these remaining faint impressions are also overcome and destroyed, then one achieves the victory of the pure knowledge of conciousness.

What is illusion (*moha*)? Illusion is this completely differentiated universe filled with impressions and experiences. When this illusion is conquered (*jayāt*), which means overcome (*abhibhavāt*), then victory is achieved. But his only occurs when the last faint impressions (*saṁskārāḥ*) of this illusion are also destroyed. Through this pure knowledge (*vidyā*) is realized, where eternal aspects are revealed and supreme God consciousness is obtained. Then being victorious, you attain and hold this supreme pure knowledge of consciousness.

Therefore, the conclusion here is that in *āṇavopāya* one also is capable of entering into *śāmbhavopāya* after entering and completing *śāktopāya.* So first this *yogī* completes *āṇavopāya.* Then he gets entry into *śāktopāya.* And when *śāktopāya* is completed, he gets entry into *śāmbhavopāya.* It is also said in the *Svacchanda Tantra:*

10. When you leave these sounds aside, you should not remain inattentive to them. You should hear these sounds and not be afraid of them. When you allow them to frighten you and you become afraid, thinking, "It may do some harm to my body" or "No, no, no, I won't hear these sounds," etc. then you will come out and again you will be in the worldly field of consciousness. So, you should remain inattentive to these sounds, not shunning them and not giving them any importance.

O Devi, up to *samanā*,[11] the collection of bondage is unlimited.

When you experience pure knowledge, you experience it in two ways: one, pervading and residing in God–consciousness (*ātmavyāptiḥ*) and two, pervading universal God consciousness (*śivavyāptiḥ*). If the experience of God–consciousness takes place in the first way, that God–consciousness is also bondage. You have to surpass that God–consciousness (*ātmavyāptiḥ*). Only experiencing that state of God consciousness will not transport you to that supreme limit of reality (*śivavyāptiḥ*). Now Lord *Śiva* explains how God–consciousness occurs.

It is said in the *Svacchanda Tantra*:

Bondage is just differentiated knowledge. It is experiencing the objects of the world as separate from God–consciousness. Here, you think that God–consciousness is pure and consciousness in worldly life is impure. You must quit experiencing these kinds of bondage (*pāśas*) and focus your mind towards pure God–consciousness. When you abandon this experience of bondage and direct your mind toward God–consciousness, experiencing only yourself, that is known as the pervasion of God–consciousness, the pervasion of the self (*ātmavyāpti*).

The pervasion of *Śiva* (*śivavyāpti*) is separate from and superior to the pervasion of God consciousness (*ātmavyāpti*). When you experience, just as Lord *Śiva* experiences, that each and every object of the universe is completely filled with all knowledge, all action and all will, this is known as the pervasion of *Śiva* (*śivavyāpti*). This is the only way to be directed towards the kingdom of consciousness (*caitanya*), the state of ultimate freedom (*svātantrya*).

(*Svacchanda Tantra* **5.434–35**)

So, this scripture tells us that the pervasion of God–consciousness (*ātmavyāpti*) is also an illusion that must be overcome. When it is overcome, then you will be capable of achieving the pure knowledge which is beyond the mind (*unmanā*). That is the pervasion of universal God consciousness, *śivavyāpti*.

As it has been said in *Svacchanda Tantra*:

When you experience casting aside the bondage of the bound individual (*pāśaḥ*) and put your consciousness in your own self, that is God–consciousness. Then, after that, God–consciousness is also to be abandoned and you must unite your consciousness in the pure knowledge of consciousness. There, because the mind (*manaḥ*) is only the collection of differentiated knowledge (*saṁkalpa*), you will find that state where the mind (*manas*) is not existing at all (*unmanā*).[12] (*Svacchanda Tantra* 5.393)

So,

When you progress beyond the idea (*saṁkalpa*) of good and bad, of pure and impure, then actually, when you think deeply about it, there is no difference between individual consciousness and God consciousness. This is that supreme knowledge where you find universal God consciousness, the pervasion of *Śiva* (*śivavyāpti*). There is no greater knowledge (*vidyā*) than this. (*Svacchanda Tantra* 5.394)

God–consciousness is the same as the individual consciousness in which we are living. Our life if filled with individual consciousness. A *yogī's* life is filled with God–consciousness. And a supreme *yogī's* life is filled with universal God–consciousness. Individual God–consciousness is the state of

11. *Samnā* is that state where the mind is totally destroyed, with the exception of its impressions. When one is bunt to askes, the impressions of the askes still remain.

self (*ātma*), and that self too is to be abandoned. Universal God–consciousness is the state beyond mind (*unmanā*).

Now *vidyā* (knowledge) is defined. There are three aspects found in *vidyā*: knowing (*vedana*), infusing your consciousness (*bodhanā*) and the disposal of materials that are alien to yourself (*varjana*).

When knowledge (*vedana*) of the eternal aspects of *Śiva*— universal knowledge, universal will and universal action— is held and the knowledge of supreme God–consciousness is also achieved (*bodhanā*), and when the negation of universal God–consciousness is abandoned and universal God–consciousness is possessed (*varjana*) that, in reality, is called knowledge (*vidyā*). You must establish yourself there and then the supreme light of universal God–consciousness, which is the only cause of entering into your real nature, will appear. (*Svacchanda Tantra* 5.395–96)

Now, for that *yogī* who has achieved this kind of pure knowledge of universal God–consciousness.

3.08
Jāgratdvitīyakaraḥ
The waking state is another form of his real nature of consciousness.

Wakefulness is not other than his own nature, his real nature of consciousness. It is another formation of his universal consciousness. In speaking of the waking state, the dreaming state and the state of sound sleep are also included. So for such a *yogī*, these three states, which are experienced in daily life, are not other than universal God–consciousness.

The waking state (*jāgrat*) is another formation, another ray of his being, his expansion of self. For him, the waking state is not separate nor is it foreign. It is, on the contrary, another form of his expansion of universal Self. The divinity that he gains in the state of universal God–consciousness is found by him to exist equally in the waking state, in the dreaming state, and in the dreamless state, deep sleep.

And then, after achieving the state of pure knowledge, this *yogī* pervades this supreme knowledge with oneness. He is always aware of his universal consciousness. So, for such a *yogī*, the waking state is the second form of his establishment of being. Where does this *yogī* find this state? This state of wakefulness if not found in "I"- consciousness. It is found in "thisness," because "thisness" is absorbed and digested in Universal God–consciousness. So, for such a *yogī*, this whole objective world is another way of his being, another way of universal consciousness. The state of God consciousness, on the other hand, does not digest "thisness"; it only digests "I"- consciousness.

So, this *yogī* realizes that the state of wakefullness is just another ray of his universal consciousness. For him, this whole universe is not separate from him. It is his own expansion. It is only the sparks of his own being.

It is said also in *Vijñānabhairava Tantra*: **The universal consciousness of God is experienced in each and every way in this field of organic action (*akṣamārga*), whether it be hearing, touching, seeing, tasting, or smelling. So, when the aspects of universal God–consciousness**

12. The mind *(manaḥ)* is only collection of differentiated knowledge (*samkalpa*). It does not matter whether it is pure knowledge. Both of these exist in limitation, in the cycle of the mind in bondage.

are always present and when that universal God–consciousness is the main aspect of that *yogī*, his universal God–consciousness is filled everywhere. It is never absent for in absence it is also not absent. (*Vijñānabhairava Tantra* 117)

This is the meaning of this verse. Whatever is found in this universe is existing in universal consciousness. So there is nothing to eliminate, nothing to separate from your consciousness. When universal God–consciousness is the foremost aspect of this *yogī*, then everything is filled with his universal consciousness. It is never absent. For in absence, it is also not absent. If it is absent that means it is also existing because the absence of universal consciousness is also existing in universal consciousness. So, in the absence of universal God–consciousness, he also finds the presence of universal God–consciousness. For, in the absence, his being is present because he is aware that universal God–consciousness is not existing. Similarly, it is existing in negation because negation also exists in universal God–consciousness.

This is not the same in God-consciousness because in God–consciousness the negation of God–consciousness is discarded. It is only in universal God–consciousness that both the affirmation and the negation of universal consciousness are digested. So, if you know universal God–consciousness, and if you do not know universal God–consciousness, it is there. Both knowing and not knowing are existing there because not knowing is also existing in that supreme being. Not knowing cannot exist without universal God consciousness, because not knowing is also existing in supreme being. So absence is also present. It is also said in *Sarvamaṅgala Śastra*:

In this universe, there are only two aspects found— energy and the energy holder. Of these two, it is energy that is held in each and every part of the universe because this universe is, in fact, the existence of energy. And the energy holder is *Maheśvaraḥ*[13] himself alone. (*Sarvamaṅgala Śāstra*)

This universe includes everything, whatever you feel, whatever you hear, whatever you experience in the daily routine of life. That is the existence of energy. *Śaktimāna*, the energy holder, is the great lord (*maheśvaraḥ*), Lord *Śiva* himself.

So nothing is lost because when you lose something, you experience that there is something less. But that lessening of consciousness is also existing in universal God consciousness. If that lessening of consciousness is found as part of awareness, it will improve the functioning of that universal God consciousness. When, day by day, your consciousness becomes less and you are aware of it, nothing is lost. When a madman is completely mad and he knows he is mad, then he is not mad. If he is aware that the is mad, then he is not mad at all. But when he is unaware of his madness, then he is actually mad. So, when he is aware that he is actually mad, then he is not mad. When a yogī is aware that his nature of self has become less, then, because he is aware, it has not become less. The nature of the self is awareness. When awareness is held, everything is held. Such a yogī always resides in the consciousness of his nature.

(To be continued)
Edited by John Hughes

13. *Maheśvara* means "great Lord". It is another name for Lord Śiva.

CONVERSATIONS WITH SWAMI LAKSHMANJOO

■ Alice Christensen

NINE

STUDENTS AND DISCIPLINES

Alice Christenten came all the way from Florida, USA, to Ishwar Ashram at Ishber, Srinagar to learn about Kashmir Shaivism at Ishwarswaroop Swami Lakshmanjoo's feet. The conversations that she had with the great Shaiva master provide many illuminating insights into his life as well as various aspects of Kashmir Shaiva philosophy and its praxis. We are grateful to Ms. Christensen for giving us the permission to use this material for the benefit of our readers.

ALICE: This student ate the *prasad*, and his paralysis came on. Today he is moving. He says the paralysis first starts here, then moves up to the whole left side of the body....

LAKSHMANJOO: He should do *sitali pranayam* – you know *sitali pranayam*? You have to take breath through tongue, make this channel in tongue, like this [shows curled tongue], hold it like this. It is very easy. That is all. Take breath in through tongue, and stop a little. Hold it. Now, close your mouth, hold it for one or two seconds and let it go out through nostrils.

ALICE: Breathe out through your nose. When he does this, how long does he breathe in like that?

LAKSHMANJOO: As long as he can comfortably. Then hold it. Then let it out through nostrils. And go on doing it twenty times. Each morning, every day. It will set your system. Your system will be fine.

ALICE: Swamiji, what would cause something like this from this man taking this *prasad*?

LAKSHMANJOO: You must not distribute so much *prasad* to him for the time being. There is not so much capacity.

ALICE: I see. And so the left side is not catching up yet. He will have to balance first.

LAKSHMANJOO: Yes. This *pranayama* will maintain his balance. Just hold it for one or two seconds, that is all. Natural holding, and then let it out. Go on holding, but don't stop. You have not to rest till you do this twenty times. Each morning, first thing in the morning, before breakfast. Do it each day.

ALICE: Swamiji, sometimes, when I give out *prasad*, sometimes very strange things happen. Sometimes people fall asleep immediately.

LAKSHMANJOO: Your hands are divine. So that divinity must be accepted.

ALICE: Does that mean that the nervous system is not developed enough?

LAKSHMANJOO: Not in you.

ALICE: In the student. So if I see a student who's upset like that then I should be very careful.

LAKSHMANJOO: You should not distribute so much *prasad* to them.

ALICE: Sometimes, Swamiji, when I have sat in meditation with students, when I get them ready for meditation, I sing "Om" three times, then suddenly someone will get very sick to their stomach or very nauseous with the sound of that "Om", or sometimes they go rigid and freeze, when my "Om" comes out. What should I do about this? What is the problem here?

LAKSHMANJOO: They should not remain in their seat.

ALICE: They should leave.

LAKSHMANJOO: They should leave for the time being.

ALICE: This also means underdeveloped system? And if this continues a long time then they should rest a bit from Yoga?

LAKSHMANJOO: It will harm them.

ALICE: It will hurt them, I see. Once in a while, you know, if I go somewhere to teach Yoga, I will walk into a room full of people and suddenly some person who doesn't know me at all will get a violent reaction. I mean they'll just shake like this and this, and run away. It's because of the Yoga?

LAKSHMANJOO: Yes. Because there is not much capacity to digest that.

ALICE: Swamiji, when I first met Rama, when he first came to the United States, I had never sat in meditation with a Yogi before, that I remembered. So he had a large group of people in a living room for meditation. I was sitting on a piano bench, because there were no chairs left. So I was sitting on the piano bench, and Swamiji said, "All right, now we're going to meditate." And he took his lotus position and began to sing his "Om." When he sang "Om," Swamiji, my body lifted up off the

piano bench and slammed into the wall on the other side of the room! It hit the wall like somebody had taken a shovel and smacked me. I lay there on the floor, half conscious; I could hardly do anything but cry, I was so embarrassed. And I just turned my head and looked to Rama as if to say, "What happened?" And all he said was, "Well, the channels are open." That's all. And he just laughed, and he went on and all those people thought I was a little crazy. What do you think about something like that?

LAKSHMANJOO: All that was entered.

ALICE: When he sang it, it was like a switch, when I heard his "Om."

LAKSHMANJOO: Each and every limb of your body....

ALICE: It just hit me like that. It's almost impossible for an American to think that one sound from a man's mouth ....

LAKSHMANJOO: It does not matter. You may be Western or you may be Eastern, it doesn't matter. It is the connection from your past births. You were connected with him in your last birth.

ALICE: And so the sound of that voice ....

LAKSHMANJOO: Penetrated throughout your body.

ALICE: And was it like an electrical shock? What was that force?

LAKSHMANJOO: It was that spiritual shock.

ALICE: It's just a force, unseen force. And yet that unseen force can pick up a grown woman and slam her against the wall? So powerful it is.

LAKSHMANJOO: There is another point which a Yogi should observe. There are three kinds of tides of *gunas* traveling in each and every individual, and the Yogi has to observe when the tide of *sattwa guna* is traveling. Sometimes the tide of *rajas guna* is traveling, and sometimes the tide of *tamas* is traveling.

At the time of the traveling of *tamas guna*, a Yogi has to mark, and he should remain absolutely passive for meditation. One should not put force at that moment on meditation. and when the tide of *rajas guna* is traveling, at that time also, Yogi should remain passive.

Sometimes tide of *sattwa guna* is traveling. At that time he should remain absolutely conscious and put all force in meditating. At that time meditation becomes 100% successful. So a Yogi should observe that tide, and that tide is when in your mind this wave of thought comes, and you feel absolute love for God, absolute love for realization, absolute love for detachment. All these things happen when tide of *sattwa guna* is traveling in you. At that time it is the golden chance for a Yogi to meditate and

centralize your one-pointedness on your prescribed Yogic point. It is well said in the Bhagavad Gita: "When the tide of *sattwa guna* is travelling in you, then knowledge appears in you, attachment for God-consciousness appears in you." That is the point, that is the golden opportunity for your meditation.

When the tide of *rajas guna* is traveling you think towards worldly enjoyments, lust, greed. All those things appear in you. At that time you should put your face absolutely about turned. You should not think of anything at that moment; not worldly objects, not worldly pleasures, but sit and remain passive for all those things. So this is not the moment for meditation.

And when the tide of *tamas guna* is traveling sluggishness appears in you. Forgetfulness of God appears in you. At that moment also you should remain passive. This way a Yogi should handle his mind. And by handling like this he will get entry in God-consciousness.

These three-fold tides, *sattwa*, *rajas* and *tamas*, which I am explaining, are concerned with the individual. And besides these three tides, there is another flow of tide, from universal energy. And that tide is absolute *sattwic* tide. It has nothing to do with *rajas* or *tamas* tide. It is absolute *sattwic tide*. And this absolute *sattwic tide*, which is from the force of God-consciousness, rises at the time of 3:00 in the morning. And it subsides just at the moment of sunrise. So from 3:00 in the morning up to sunrise the functioning of this tide appears.

But it does not appear to each individual. It is a kind of big tide, throughout the whole universe. And our masters have instructed us not to neglect this golden opportunity, from 3:00 up to the beginning of sunrise. So this is the best opportunity for a Yogi, for a *sadhak*, to meditate.

And at midnight also this kind of tide appears. That is, from 12 midnight up to 2:00 a.m. At that moment also, one should not get absolutely caked or governed by sluggishness, or any of that. He should remain absolutely aware of his meditation during this period. No matter if this meditation moment does not last from 12 to 2 — that would be beginning at 12. You just try to think of the Lord and watch your breath at that moment. You should sit and watch your breath at that moment no matter if you fall asleep again. This helps *sadhak* very much. These two moments are not to be neglected by the *sadhak* who wants to get liberation from the pains of repeated births and deaths.

Besides these two ways of meditation, there is another important point to be observed, and that is the grace of God. If the grace of God is not there, then, although one does these two ways of meditation, they remain fruitless. God's grace is the first thing which must be achieved by *sadhak*. If God's grace is

there, then it becomes very easy to meditate on these two ways of tides. It is well said in *Tantraloka* that without God's grace, nothing can happen. God's grace is equal to the grace of the master. If your master is on your side, then you must know that God's grace is also there. If God's grace is there, your master is on your side. So master's grace and God's grace are one.

In fact, you must do according to the orders of your master; you must maintain discipline before your master. You must not tell lies before your master. Whenever your master is present you must be humble, you must be humiliated. You must always bow at his feet, because without your master's grace, God's grace will never appear. So the master's grace is the most essential thing to be achieved by a *sadhak*. Then alone one can be liberated from the wheels of repeated births and deaths.

It is well said somewhere in Vedanta that if your master is pleased with you and Lord Shiva is not pleased with you, don't worry. Your master's being pleased with you will be recommendation to Lord Shiva also, so that Lord Shiva becomes also pleased with you. If master is not pleased with you, and Lord Shiva is pleased with you, nothing can happen.

So above all, your master's grace is essential. So you must bow at the feet of your master. Think his name, remember him always; before doing meditation, and after ending your meditation, you must think of your master's feet. The master's feet will alone make you liberated from this universe. I also bow at the feet of my master so that I get final liberation and get complete entry in God-consciousness forever. *Om Namah Shivaya.*

ALICE: Swamiji, you know the discipline of Yoga seems to be so complicated. But in Patanjali's book, the *yamas* and *niyamas* of how to practice Yoga are there. A lot of Americans are trying to read that and understand that. Let's talk a little bit about what those things are.

LAKSHMANJOO: These are limbs of Yoga. Limbs of the body of Yoga. Just imagine Yoga is a body, and it has limbs which have to be developed first, before entering in Yoga. And these limbs are eight limbs — *yamas*, *niyamas*, *asanas*, *pranayamas*, *pratyahara*, *dharna*, *dhyana*, and *samadhi*. These are eight limbs and these eight limbs we have to grow. These we have not to grow one by one, just as ....

ALICE: Like a flower stalk ....

LAKSHMANJOO: This is just like a baby in the womb. When a woman is conceived, the limbs of that baby grow simultaneously. It is not that the head will grow first, then one arm will grow and another arm will grow afterwards, then one leg will grow, then foot will grow. No, they grow simultaneously. In the same way, the limbs of Yoga are to be developed simultaneously. These first two limbs are *yamas* and

niyamas. There are five *yamas*. And *niyamas* are also five. *Niyamas* are *shaucha*, *santosha*, *tapas*, *svadhyaya*, and *ishwarapranidhana*. The five *yamas* are *ahimsa*, *satya*, *asteya*, *brahmacharya*, and *aparigraha*.

Shaucha — *shaucha* is purity of your body and mind. This is first limb of Yoga. You have to see that your body is pure and your mind is pure. This is *shaucha*. And the power of *shaucha*, the *siddhi* attained by developing *shaucha*, is that the Yogi feels that his body is always impure. He does not like the limbs of his body. And he does not want to contact any other body with his body. this is the power that is achieved by this *shaucha*, as it is said by Patanjali.

And next is *santosha*. *Santosha* is contentment. Whatever God has given us, be contented with that. That is *santosha*. By that *santosha* what does he achieve? He achieves absolute peace. He remains always peaceful, he feels contented.

ALICE: Even in the middle of a busy world and everything, the contentment can be there.

LAKSHMANJOO: Yes, yes, yes.

ALICE: Always peaceful .... That's really needed. Swamiji, among our people.

LAKSHMANJOO: Yes. This is called *santosha*. And then is *tapas* — penance. Penance is just tolerance, all around tolerance. If somebody abuses you, just tolerate, don't lose your temper. This is the kind of penance you have to sentence your mind with.

ALICE: And it's more a mental penance than physical penance, isn't it?

LAKSHMANJOO: Yes, it's mental penance.

ALICE: Sometimes people think that penance means cutting the body or hurting the body ....

LAKSHMANJOO: No, that is not penance. This is mental penance. And this is called *tapas*.

ALICE: And what then is the power that comes from this mental penance?

LAKSHMANJOO: All powers. If a guru initiates his disciples, that initiation will be powerful. Because of penance. This is the power that is attained by this penance.

ALICE: I see. So that would give a person power to do what they want to do.

LAKSHMANJOO: Yes. Once I initiate this man, he will get the fruit in a few days. If I have not penance in me, and I initiate you, it will take years and years and still it won't be complete. This is the power, this is the greatness of penance, that is needed in a guru — in disciple also. And this is *tapas*.

And the fourth one is *svadhyaya*. Just read and write spiritual books. You should never

read and write those books which will divert you towards worldly pleasures — these cinema books or some picture books. Avoid these picture books. You have to study only spiritual books. This is called *svadhyaya*. And by that, the power of that doing is longing for God. Desiring God. Long for God and He is perceived.

ALICE: Perceiving God, I see. So you see what you are longing to see.

LAKSHMANJOO: Yes. That is the power which comes from this *svadhyaya*. And the fifth *niyama* is called *ishwarapranidhana*, which is attachment, love for God. Love for God must be developed. If there is no love of God, Yoga won't be effective. All activities regarding spirituality will fail. There must be attachment, there must be close love for God. This is most necessary *niyama* — longing and loving, attachment for God.

ALICE: The word attachment is often talked about as if it's a bad word, and yet now you are saying that attachment is very necessary. Most people say if you have any attachment at all —

LAKSHMANJOO: But that meant world. Worldly attachment. It is spiritual attachment. Attachment for God, attachment for Lord, attachment for your master. If you have attachment for your master, it will come by *svadhyaya*. *Svadhyaya* means just reciting the name of your master day and night, your master will appear before you. It is definite. It is sure. It is the power that comes after these. And these are five *niyamas*. This is one collective limb, a five fold collective limb. This is called *niyama*.

And another five fold collective limb of Yoga is *yama*. That is *ahimsa*, *satya*, *asteya*, *brahmacharya*, and *aparigraha*. These five *yamas*. *Ahimsa* is just not to hurt anybody.

ALICE: Non-violence.

LAKSHMANJOO: Non-violence. Non-violence bodily and in mind also. Your mind also must not be violent. You must be non-violent. Just to speak soft, soft words.

ALICE: This takes a long time, doesn't it, Swamiji?

LAKSHMANJOO: But you have to develop them before you enter in the body of Yoga.

ALICE: Yes. What I meant was that some people think that just simply because they open a book and read about *ahimsa* or truth and this sort of thing, that they can do it. But it takes years of training, doesn't it?

LAKSHMANJOO: This is not a question of reading; you have to experience it. You have to go through it. You have to live in that.

ALICE: Yes. It's not a moment's work — it's a lifetime's work.

LAKSHMANJOO: So it is *ahimsa*. And this non-vegetarian diet will also be violent,

and that is to be avoided also. The power that comes from *āhimsa* is that when you are living in *ahimsa*, non-violence, when there are two opposites — it means tiger and mouse, for example — tiger and mouse won't be violent before him, before that person.

ALICE: So natural enemies cannot have even any violence when the Yogi is gazing on them.

LAKSHMANJOO: Yes, yes, gazing on them. This is the power.

ALICE: So the lion lies down with the lamb. Is that what that means? If the Yogi is present, the lion lies down with the lamb, because of his non-violence.

LAKSHMANJOO: Yes. This is the vibrating force that comes out from the Yogi.

ALICE: So there then can be no fight then.

LAKSHMANJOO: No violence.

ALICE: It would be nice if the world practiced a little more of that, wouldn't it, Swamiji?

LAKSHMANJOO: Yes, yes. And it will be beneficial to everybody, *ahimsa*. And another *yama* is *satya*, truth. Whatever you feel, you must speak. But you must not speak in such a way that it hurts people. That truth you should avoid. You should function that truth which will not hurt others.

ALICE: So you don't say something to somebody that may be true and could destroy them.

LAKSHMANJOO: Yes.

ALICE: Actually, you make sure that it doesn't destroy them.

LAKSHMANJOO: That's truth you should adopt. This is *satya*.

ALICE: What happens when a person is established in this truth?

LAKSHMANJOO: When he is established in truth, whatever he says is fulfilled.

ALICE: And what is the next one?

LAKSHMANJOO: *Asteya. Asteya* is negation of theft.

ALICE: Nonstealing.

LAKSHMANJOO: Nonstealing. There must not be thought of stealing in you. This is also one limb of *yamas*, which must be developed. If you steal only one blade of grass, you are not connected with it.

ALICE: Then that would ruin the fruit.

LAKSHMANJOO: The whole body of Yoga will be destroyed.

ALICE: So even if somebody were to walk by a garden and pluck a flower without asking then that would be the ruination of their Yoga?

LAKSHMANJOO: Yes.

ALICE: That puts a strong arm on it. You would have to ask for flowers every day, then?

LAKSHMANJOO: Yes! [laughter] And there is one more point to be observed, that this thought also must not come in you: "This piece of thing is very beautiful, I would like to have it. I would like to have it, but only this much" — this is stealing.

ALICE: That is also stealing. Simply the desire would be stealing.

LAKSHMANJOO: That would also be stealing.

ALICE: That is also stealing, a subtle sense of stealing. And the fruits of this?

LAKSHMANJOO: The fruit of not stealing is that all around, bodily and in mind, all jewelry, all money, all richness, he becomes rich, everything comes before him.

ALICE: Everything comes to him ....

LAKSHMANJOO: Everything comes to him automatically, without earning.

ALICE: What a wonderful thing that is. So if he wanted something it would be there immediately. Everything is his.

LAKSHMANJOO: Everything is his. This is the power that comes through developing *asteya*.

ALICE: Swamiji, how long do you think it would take a person to become established in that?

LAKSHMANJOO: Just one year

.

ALICE: Wouldn't that be a marvelously practical thing for a society?

LAKSHMANJOO: Yes. You have to practice it for one year, without any leakage. If there is leakage, then you have to start afresh for another year.

ALICE: But if you did it faithfully, mentally and physically for one year, and watched the mind every moment ....

LAKSHMANJOO: Then you are fit to enter this Yoga, in the real sense.

ALICE: In one year you could do it .... That seems a small time.

LAKSHMANJOO: Yes, it's not too much.

ALICE: Especially when people work their whole lives out sometimes to find the jewelry or the lands or the business or something like that .... That seems a small time. Now what would the next one be?

LAKSHMANJOO: *Brahmacharya*. With body and mind, you have to develop detachment for other sex. I don't mean that detachment for other sex means detachment for sex with husband or wife. I don't mean that. I mean for other women.

ALICE: You would mean not to be promiscuous.

LAKSHMANJOO: Yes.

ALICE: But you are not meaning that this cannot be observed withing the normal

regulated life ....

LAKSHMANJOO: Regulated life. That is also *brahmacharya*. *Brahmacharya* does not mean only who has not married at all.

ALICE: And this *brahmacharya* does not mean you hate the other sex, you hate men or you hate women.

LAKSHMANJOO: No. Abhinavagupta has explained that in his book, one of his books, that "Those who hate others .... "(this is speaking of Lord Shiva himself), "Those who hate others, hate me. Actually hate me. Hate Lord Shiva." Because Lord Shiva is present and all-pervading everybody. So anybody you hate, you hate Lord Shiva. So this hatred must be absolutely gone.

ALICE: So it could be love without desire.

LAKSHMANJOO: Yes.

ALICE: Without desire, but lots of love there, not running away from the world or men or women.

LAKSHMANJOO: Not with this idea, not this sexual idea.

ALICE: And then what would be the power of this?

LAKSHMANJOO: When he is established in this *brahmacharya*, whatever he says, for instance, if he says, "We need rain," rain will come. Although the sky is clear, then gathering of clouds will begin, and rain will come. And whenever a master who is residing in this *brahmacharya* tells his disciple, "Don't worry, in a few days you'll achieve your point of meditation," it becomes true.

ALICE: Everything will be all right.

LAKSHMANJOO: And it happens that way, through *brahmacharya*.

ALICE: And is there one more?

LAKSHMANJOO: *Aparigraha*. This means the absence of the habit of hoarding. The person who does not hoard has the vision of three lifetimes. He can review the past, look into the present with clarity, and foresee the future.

LAKSHMANJOO: Now I'll explain how a *sadhak* should conduct discipline at the feet of his master. As soon as he enters in the territory of his master, if he has a motorcar, he must not ride in motorcar before him. He must come down from motorcar and go on foot to meet him, and prostrate before his feet. If he has an umbrella and it is raining, he has not authority to put the umbrella over his head because his master is in his sight. So he should close that umbrella and meet his master without taking umbrella in his hand. If he has a stick, he has to leave the stick aside and go on foot to meet his master. This is the first kind of discipline a disciple has to conduct before his master.

And in his compound or in his *ashram*, at the same time he should not talk uselessly. Useless talk should be avoided. If your master is seated before you, should not

secretly talk with each other. The disciple should abandon *himsa*. *Himsa* — that is to give pain to other creature. You should abandon *himsa*, leave it altogether, if you are initiated by your master. You must avoid evil in you, hypocrisy, and teasing others should also be avoided.

If your master is standing, you are should not keep sitting. As soon as your master gets up and stands, you have to stand up also, before him. If he sits and then he orders you to sit, then you have to sit. Otherwise you have to stand. As soon as your master orders you to sit, then you have to sit. Otherwise you have to stand. As soon as your master orders you to sit, then you should take seat. Otherwise not, otherwise you have to stand. This is the discipline.

And you must avoid putting on the dress of saints. Saintly dress you should avoid. You should dress in that way as if nobody knows that you are saint. So saintly dress should be avoided altogether.

And your *mantra*, the Guru *mantra*, which is initiated to you, and the *beej* which has been bestowed to you by your master, you should keep it hidden, always hidden. You should not show it to anybody. And the technique that has been taught by your master to you, that technique also should be kept secret.

Those who are trodden down, you have to help them. Those who are filled with pain and tortured, you have to help them. And those who are yoûr elders, father, mother, and elders, you have to adore them. And those gods repeated on all sides, that is, eight gods, you have to adore them. And you have to adore all organs of your body, that is devils, goddesses, goddesses of organs, you have to adore them.

If your master has told you that you sure, you should believe that. You should take his word for granted that "I am sure." If your master says that you are not on the par, you should feel that you are not on the par, so you should try to remain on the par, according to the directions of your master. And the *mantra* which is bestowed to you by your master you should keep with you. You should not disclose that *mantra* and the technique of that *mantra*. Everything you should keep as your own treasure.

Those who are treacherous people, those who are hypocrites, you should never be in that society. You should never remain in the society of thieves. You should never remain in the society of adulterers. So you should avoid the company of those persons. If somebody gives bad names to your master, you should not hear it. You should try to avoid his company. You should not appreciate those words in which he abuses your master, and you should not hear the words. You should not abuse him but you should avoid him. You should avoid his

company.

Any cloth which is used by your master, you should not use that cloth. On the contrary you should adore that cloth. You should keep that cloth as an adorable thing. You should not use that cloth, and you should not walk on that cloth. You should not touch that cloth with your feet. You should just prostrate before that cloth.

Now I will explain here the theory of dreams. I am wanting to share a point of view. When you are initiated by your master, Shaivite master, then if you see in a dream God, fire, your master, an apparition of your master, and all those things which are to be adored in worship, these are good dreams. And in addition when you see a beautiful woman in a dream and you see yourself drinking wine, alcohol, that is a good dream. That is supposed to be the best dream.

And when you dream that you are eating mutton, uncooked mutton, that is supposed to be the best dream. When you dream that you are drinking somebody's blood, it's important, that is supposed to be the best dream. When you dream that you had his touch from your body, that is supposed to be the best dream. When you dream that you are rubbing your body with water or wine, that is supposed to be the best dream.

When you dream and you see that you are climbing on the hill, and you dream that you are riding on horseback or riding on an elephant's back, that is supposed to be the best dream.

And now the dream which is a bad dream will be explained. That is when you see a place of climbing up on the hill, and you see that you are descending down from the hill, that is supposed to be a bad dream. When you dream that you are eating cooked meat, that is supposed to be a bad dream. In the same way when you see these dreams, those that are called bad dreams, it needs guidance of your master, and your master will do some means to avoid such dreams in the period of your *sadhana*.

It is best when you dream that you are in ship in vast ocean, that is supposed to be the best dream. And when you see in dream state dazzling sunshine, that is the best dream considered by Shaivism. And at the same time when you see fire, burning fire, dazzling flames, that is the best dream. Smoke is not supposed to be the best dream. When you see smoke, when you see clouds, that is not the best dream. When you sink in mud, that is not supposed to be the best dream.

You can calculate yourself what could be the best dream and what is not.

Abhinavagupta's
Bodhapañcadaśikā– I

Fifteen verses on Wisdom

[Transcript of discourses by SWAMI LAKSHMANJOO]

Swamiji: They are fifteen *ślokas* composed by Abhinavagupta, explaining the brief exposition of Shaivism, doctrine of Shaivism; briefly, in brief words, in fifteen verses.

anastamitabhārūpa stejasāṁ tamasāmapi/

ya eko'ntaryadantaśca tejāṁsi ca tamāṁsi ca // 1 //

That one being, *ya eka*, that one being, whose glamour of light does not vanish in all external lights and in all external darkneses; external lights and external darknesses, in those. As the light of a candle expires in the presence of the light of sun, light of candle does not shine ....

John: It is overpowered by the light of [sun].

Swamiji: .... it is overpowered. But whose glamour of light is not overpowered by all external lights, and is not overpowered by all external darknesses. And all external lights and external darknesses reside in that Supreme light, in that Supreme light of consciousness.

And *yadantaśca tejāṁsi ca tamāṁsi ca*, and you will find all these external lights and external darknesses are residing in that Supreme light of God consciousness.

sa eva sarvabhūtānāṁ svabhāvaḥ parameśvaraḥ/

bhāvajātaṁ hi tasaiva śaktirīśvaratāmayī // 2 //

That being is *sarvabhūtānāṁ svabhāvaḥ*, that being is nominated as Lord *Śiva*. And *sarvabhūtānāṁ svabhāvaḥ* this is the Lord *Śiva* who is the nature of all beings, who is the existence of all beings. And this external collection of objective world, external objective world is *tasyaiva śaktir*, is his energy, it is not beside his energy. This external world is the expansion of his energy only, which is filled with the glamour of the glory of God–consciousness.

So, it is decided that Lord *Śiva* is the energy holder and this universal state of the objective field is his energy, his *Śakti*.

śaktiśca śaktimadrūpā vyatirekaṁ na vāñcchati/

tādātmyanayornityaṁ vahnidāhakayoriva // 3 //

Do you understand it?

It is very easy!

Śaktiśca śaktimadrūpāt, now if you distinguish between *Śakti* and *Śiva* .... what is *Śakti*?

Śakti is this whole universe. And from which this universe comes out is *Śiva*. And this *Śiva* and *Śakti* *vyatirekaṁ na vāñcchati*, does not recognize separation from each other. They are not separated from each other .... Who?

John: *Śiva* and *Śakti*.

Abhinavagupta's
Bodhapañcadaśikā– I

Fifteen verses on Wisdom

[Transcript of discourses by SWAMI LAKSHMANJOO]

Swamiji: They are fifteen *ślokas* composed by Abhinavagupta, explaining the brief exposition of Shaivism, doctrine of Shaivism; briefly, in brief words, in fifteen verses.

anastamitabhārūpa stejasāṁ tamasāmapi/

ya eko'ntaryadantaśca tejāṁsi ca tamāṁsi ca // 1 //

That one being, *ya eka*, that one being, whose glamour of light does not vanish in all external lights and in all external darkneses; external lights and external darknesses, in those. As the light of a candle expires in the presence of the light of sun, light of candle does not shine ....

John: It is overpowered by the light of [sun].

Swamiji: .... it is overpowered. But whose glamour of light is not overpowered by all external lights, and is not overpowered by all external darknesses. And all external lights and external darknesses reside in that Supreme light, in that Supreme light of consciousness.

And *yadantaśca tejāṁsi ca tamāṁsi ca*, and you will find all these external lights and external darknesses are residing in that Supreme light of God consciousness.

sa eva sarvabhūtānāṁ svabhāvaḥ parameśvaraḥ/

bhāvajātaṁ hi tasaiva śaktiriśvaratāmayī // 2 //

That being is *sarvabhūtānāṁ svabhāvaḥ*, that being is nominated as Lord *Śiva*. And *sarvabhūtānāṁ svabhāvaḥ* this is the Lord *Śiva* who is the nature of all beings, who is the existence of all beings. And this external collection of objective world, external objective world is *tasyaiva śaktir*, is his energy, it is not beside his energy. This external world is the expansion of his energy only, which is filled with the glamour of the glory of God–consciousness.

So, it is decided that Lord *Śiva* is the energy holder and this universal state of the objective field is his energy, his *Śakti*.

śaktiśca śaktimadrūpā vyatirekaṁ na vāñcchati/

tādātmyanayornityaṁ vahnidāhakayoriva // 3 //

Do you understand it?

It is very easy!

Śaktiśca śaktimadrūpāt, now if you distinguish between *Śakti* and *Śiva* .... what is *Śakti*?

Śakti is this whole universe. And from which this universe comes out is *Śiva*. And this *Śiva* and *Śakti* *vyatirekaṁ na vāñcchati*, does not recognize separation from each other. They are not separated from each other .... Who?

John: *Śiva* and *Śakti*.

Swamiji: *Śiva* and *Śakti*, i.e. Lord *Śiva* and this world.

Śaktiśca śaktimadrūpā vyatirekaṁ na vāñcchati, tādātmyam anayornityaṁ. So they are interconnected with each other, *Śakti* and *Śiva*. This state of Lord *Śiva* and the state of the universe is interconnected with each other. *Vahnidāhakayoriva*, just as the fire is connected with heat; heat is not separate from fire, fire is not separate from heat.

sa eva bhairavo devo jagadbharaṇalakṣaṇaḥ/

svātmādarśe samagraṁ hi yacchaktyā pratibimbitam// 4 //

He is the *God Bhairava*, he is only *God Bhairava*, and *jagat bharaṇa lakṣaṇaḥ*, and he creates, he protects, and he destroys and conceals and reveals his nature in the cycle of world. So he protects, so he gives strength to this universe. So the universe and the universe holder, the creator of universe are one.

Svātmādarśe samagraṁ hi yat śaktyā pratibimbitam. But this universe is created by Lord *Śiva*. It is not created in such a way that it is created just as a woman creates a child, i.e. separately from herself. It is created in his own nature; this whole universe is created by God in his own nature. Just as you find the reflection of the universe in a mirror. The reflection of universe in a mirror .... so this whole universe is created just like as the whole universe you feel in mirror. It is just the reflection of Lord *Śiva*. This whole universe is just *pratibimba* [reflection], it is not in such a way created that it is separate from Lord *Śiva*. It is created as a city is found in mirror.

Bruce P.: But there is no city separate from the mirror. There is only the city on the mirror?

Swamiji: City on the mirror, there is no separate city. In place of separate city it is *svātantrya*, i.e. by his freedom he has created this whole universe in his own nature.

John: Just like a reflection in a mirror.

Swamiji: Yes .... and that who gives reflection is not universe, it is *svātantrya* of Lord *Śiva*. By *svātantrya* he has created this universe in his own nature.

tasyaivaiṣā parādevī svarūpāmarśanotsukā/

pūrṇatvaṁ sarvabhāveṣu yasya nālpaṁ na cādhikam// 5 //

Tasayaiva parā devī, this collective state of universe, which is reflected in the mirror of God consciousness, this whole universe which is reflected in the mirror of God–consciousness is his supreme energy [*parā devī*].

And why he has created this supreme energy in his own nature?

Just to recognize his own nature.

This whole universe is just the means to recognize Lord *Śiva*. You can recognize Lord *Śiva* through the universe. You cannot recognize by Lord *Śiva* by abandoning the universe.

So you have to observe and experience God consciousness in the very activity of the world. If you remain cut off from the universe and try to realize of God consciousness it will take centuries. If you remain in universal activity and be attentive to realize God consciousness it will be very easy to for you to understand. So this outside universe is created just for the sake of realizing his own nature.

That is why it is called *Śakti*. This whole universal

Ernie: So that's his position?

Swamiji: That is his position....disconnected because of too much of it [joy]. You want to get disconnected from that state and then connect yourself, [then] it gives pleasure, that is *svātantrya.*

This is why this whole universe is created. Otherwise there was no reason to create this universe, when God was there already in his own knowledge, completely.

Bruce P.: But then in his own, then he is slightly lacking, without uniting with the universe?

Swamiji: No has to unite it, he has come in universe.

Bruce P.: Yes to enjoy....

Swamiji: To enjoy his own fullness of God-consciousness. Fullness of God-conciousness he has enjoyed already, he was enjoying already.

Bruce P.: But then something happened?

Swamiji: No, too much, it was too much. So he wanted to disconnect it....

Ernie: He just expanded.

Swamiji: ....disconnect it for the time being and realize it again. So it is *unmeṣa* and *nimeṣa. Unmeṣa* is flourishing of that God-consciousness, and *nimeṣa* is winding that God-consciousness, extract and contract. Expansion and [contraction]; *unmeṣa* and *nimeṣa.*

Bruce P.: *Unmeṣa* is expansion.

Swamiji: *Unmeṣa* is expansion, *nimeṣa* is....

Bruce P.: Contraction.

Swamiji: Yes.

This is *svātantrya.* So this is the way, how this universe is created. Otherwise there was no room for this universe to be created.

What for....if God-consciousness was already full?

But it was over, over....

Ganjoo: Overflowing.

Swamiji: ....overflowing, and then he wanted to do something else.

Ernie: When it was overflowing, *Śakti* was still....?

Swamiji: Śakti was in his own nature....

Ernie: At that time.

Swamiji: ....at that time. When it overflowed too much then he had to separate *Śakti* from his nature. And then in *Śakti* also *Śiva* is existing; and that *Śiva* was ignorant, and he wanted to have this fullness of his knowledge as before.

This is the way.

John: So he contains both of those in himself at the same moment, though. There is not a point where he is separated from the universe and then....

Swamiji: No, at the moment he realizes his nature from ignorance to knowledge, he experiences at that very moment that it was already there. This is the proof, this is the proof of his being already filled with knowledge in ignorance also. In ignorance also, when this ignorance vanishes from that individual, he experiences and this memory comes in his mind that, "it was already there, it was already there." [This memory comes] at the time of knowledge, at the time of existence of God-consciousness.

Ernie: So there was never really any separation at all?

Swamiji: No, [that] separation seems to be....

Ernie: Yes.

Swamiji: ....by *svātantrya*. This is the way, how this universe is created. Otherwise there was no room for universe.

You see you are happy, you are sad, you are in the center; I am too much happy, somebody is overflowing with happiness. In the same way this differentiation has come out because of that overflowing of that God–consciousness. The ecstasy of God–consciousness is overflowing and then this happened to this own nature.

Śiva eva gṛihīta paśubhāvaḥ

Śiva has taken the formation of *paśu*, i.e. ignorant, beast. He has become beast.

Ernie: A rock.

Swamiji: A rock....rock also.

But at that very moment too, also, *svarūpāmarśanotsukā*; *svarūpa āmarśana* is there, she is fond of....the *Śakti*, which is the embodiment of universe, she is found of having, possessing the state of God–consciousness. And *pūrṇatvaṁ*, she is complete there also. In the state of ignorance also she is complete; complete in each and every object. *Pūrṇatvaṁ sarvabhāveṣu* and this completion in each and every object is neither *alpa* [too little] nor too much. It is same as it was in the state of fullness of God–consciousness before creation of universe. It is the same there also.

Bruce P.: At the point of the object?

Swamiji: At the point of object also; in ignorance, in the field of ignorance, in the cycle of ignorance also it is full. Because this fullness he does not know, he does not know that I am full, he knows only at the time of realizing his own nature. When he realizes his own nature this memory comes in him, in his mind, "that I was already full, what for I was meditating?"

eṣa devo'nayā devyā nityaṁ krīḍārasotsukaḥ/

vicitrānsṛiṣṭisaṁhārān-vidhatte yogapadvibhuḥ// 6//

Eṣa deva this supreme Lord *Śiva* who is all pervading–*vibhuḥ*, *anayā devyā* along with this energy of his own nature....

Which is his energy?

Devotee: *Svātantrya.*

Swamiji: The universal existence. The universal, the cycle of universe is his energy.

....with the cycle of universe this Lord *Śiva nityaṁ krīḍārasotsukaḥ*, he is fond of playing and playing and playing and falling.

Look at Viresh [a young boy], when he is too much excited he jumps, he hits the head. In the same way God has done this. He has crushed his own nature because of too much of ecstasy. He wants to disconnect that ecstasy. But that ecstasy in its real way cannot disconnected at all, he knows that. But still for fun he disconnects this for the time being. And at the same time of again realizing his own nature he feels that it was already there.

Bruce P.: He doesn't completely disconnect, doesn't he remain in non-ecstasy?

Swamiji: Non-ecstasy, yes, he just ignores ecstasy.

And, *vicitrān sṛṣṭi saṁhāran vidhatte yugapad vibhuḥ*. He creates *vicitrān sṛṣṭi saṁhārā*, he creates varieties of creation and varieties of destruction. He creates birds, he creates bugs, he creates all nonsense in this world. Whatever is possible, whatever is not possible, he creates that.

Bruce P.: The purpose to see....?

Swamiji: The purpose to see that God–consciousness is also there. And he creates it *yugapat*–simultaneously, he does not create it create this in succession.

atidurghaṭakāritvam-asyānuttamameva yat/

etadeva svatantratvam aiśvaryaṁ bodharūpatā// 7//

This *atidurghaṭakāritā*, this can be done, this kind of action cannot be indulged by any other power in this universe, only Lord *Śiva* can do this. Lord *Śiva* can just ignore his own nature totally altogether by his own *svātantrya*. And although he knows that if he totally ignores that; see rock, see in rock, where is the....

Ernie: Glamour?

Swamiji: ....existence of Lord *Śiva*?

In rock there is nothing, it is just rock.

Bruce P.: That is what he sees?

Swamiji: Yes, he wants to disconnect his God–consciousness altogether in his creation and see that it is not disconnected. Although it is disconnected, it is not disconnected. In real sense it is not disconnected. So it is *ati durghaṭa kāritvam; asya anuttamam*, and supreme, supreme active *durghaṭa kāritvam; durghaṭa kāritvam* is action which cannot be acted by any other power except Lord *Śiva*.

How can you become....if you are life-full, how can you become without life?

You cannot!

But he can, Lord *Śiva* can become without life. Lord *Śiva* can become *jaḍa* [inert], i.e. altogether just disconnected totally from God–consciousness. He can do it.

So *atidurghaṭa kāritā* is attributed to Lord *Śiva* only.

And it is supreme way of acting. This kind of drama is super drama. It is not drama....[for example] you can play parts, but with life, you cannot play part of rock....can you play? In drama, in that screen; in that screen you cannot play the part of rock.

Bruce P.: No I can't.

Swamiji: He can become rock. He can become such a thing that cannot, there is no....absolutely absences of complete consciousness.

Etadeva, this is his *svātantrya*, this is his glory, this is his intelligence. So he is *etadeva svātantryam*, so he is perfectly independent, perfectly glorious and perfectly intelligent. This is the intelligence. Intelligence is not that you will become, you will play the part of lady. Intelligence is, you will part of rock, part of tree, this is intelligence. And this kind of intelligence is found only in the state of Lord *Śiva* and nowhere [else].

paricchinnaprākāśatvaṁ jaḍasya kila lakṣaṇam/

jaḍādivilakṣaṇo bodho yato na parimīyate// 8 //

Now on the contrary, that state of consciousness, which can play part only in individual way. He

[Lord *Śiva*] does not [only] play part when he is rock, i.e. when he has taken part of rock. At the same time, at that very moment, he has become tree, at that very moment he has become bird, he has become tiger, he has become jackal, he has become man, he has become human being, he has become God; *Brahma, Rūdra, Viṣṇu, Īśvara, Sadāśiva*. And all these he has become simulatneously.

This is *aparicchinna prakāśatām*. So in this way he spreads his nature, he expands his own nature. But *jaḍa*, on the contrary that person who is *jaḍa* [inert] he cannot. If he lives in such and such place, he cannot live....

Ernie: Simultaneously.

Swamiji: ....simultaneously in other place. If you are living in Kashmir you cannot....nobody will experience your existence in the United States, at that very moment. When you go there you will ignore the existence of here. This is not found [in] God–consciousness. God–consciousness is everywhere in each and every way, all the time, in present, past and future he is unlimited.

So this limited *prakāśa rūpatā* is attributed only to *jaḍa*.

What is translation of *jaḍa*?

Bruce H.: Inert

Swamiji: Inert.

Ganjoo: Insentient.

Swamiji: Insentient [unconscious].

Bruce P.: But he has created that. A rock is the creation of God?

Swamiji: Rock is creation of God only when it is rock only. Rock is God itself when it is rock also, it is human being also, it is God also, it is tree also, it is bird also. Then it is God....do you know, i.e. universal way!

When it is [*jaḍa*–limited]....when it is only rock, then it is rock. And when it is rock also, at the same time tree also, it is bird also, it is Denise also, it is Bruce also, Ernie also; everybody and *Lakṣmanjoo* also, it is God.

So when this kind of cognition is surviving, then this is the survival state of God, i.e. God not rock. Rock is then rock when it is only rock, *paricchinna prakāśatvam; paricchinna*, that is limited state of being is *jaḍa*. *Jaḍātvilakṣaṇo bodha*, this *bodha*, the possessor of *svātantrya* is *bodha*, he is absolutely *vilakṣaṇa*. *Vilakṣaṇa* is....what is *vilakṣaṇa*?

Prof. Gnoli: Indifferent.

Swamiji: Indifferent from that *jaḍa*.

Yato na parimīyate, so cannot recognize him in one way. If you recognize him in one way, on the other side you will recognize him in another way. And at that very moment you will recognize him in other way.

Bruce P.: But that is his play through, that is why he has created differentiation?

Swamiji: That is play. And in this play he has played this kind of trick also at the same time–adjusted trick that rock has become only rock.

(To be continued)

COURTESY: JOHN HUGHES, UNIVERSAL SHAIVA FOUNDATION

Ávesá in the Śaiva Tantras and *Possession as Practice in India*

Frederick M. Smith

[This paper was presented by the author at International Seminar on Kashmir Shaivism held in Srinagar in September 2006]

As I have explored in a recent book (Smith 2006), possession comes in many shapes and sizes in India. It bears-and reveals an array of manifestations and characteristics. It may be roughly divided between "positive possession", oracular, ecstatic, initiatory, protective, familial, or even educational and "negative possession", which is usually disease producing. Almost never is it malevolent for its own sake, as is its usual characterization in the West. These fundamental divisions of possession, further articulated into several subdivisions, appear fully rendered in Sanskrit literature, beginning with the Ṛgveda. In the hundreds of texts in which possession appears, the most prominent is the Mahābhārata, which may be viewed as a veritable catalogue of possession. Nevertheless, in all of this literature it has rarely been subjected to epistemological framing. This is distinctly contrary to its appearance "on the ground", as countless ethnographies have documented that it is almost always manifested in local cultures as epistemologically and soteriologically significant, in many cases even foundational. This has been shown by Madeleine Biardeau and David Knipe in Andhra Pradesh, Alf Hiltebeitel (and many others) in Tamilnadu, Sarah Caldwell, Gilles Tarabout, and Rich Freeman in Kerala, Gunther-Deitz Sonthemier in Maharashtra, William Sax in Garhwal, and a wealth of ethnographers in the Indian Himalayas, Nepal, and Tibet. Among its most prominent occurrences in Sanskrit literature are in the unpublished – and indeed largely unedited– Tantric manuscripts of northern and eastern India, as Alexis Sanderson and some of his students have shown, and in South India, as I show in my book. Though it has never been a prominent feature of orthodox Sanskritic culture, I hope to have shown that brahmans participate in it as much as people of lower social rank, who are often stigmatized by the educated brahmanical elite for just such behaviour and religious participation. To state this more strongly, regardless of caste or social rank, possession is, by my reckoning, the most prominent expression of spiritual experience in India. This is a big claim, especially given the attempted Vedantacization of dominant culture, attempts which I believe have largely, and not regrettably, failed.

What I want to inquire into here, avoiding the problems of definition, is a part of the Sanskritic history of possession, here framed as *samāveśa* or *āveśa*, that may have been based on possession in popular culture, and in turn helped frame it in certain religious and spiritual contexts that are alive and well to this day. I am, of course, speaking of the Śaiva texts of northern and eastern India of approximately the seventh to twelfth centuries CE, and the influence of these texts well beyond the areas of their provenance, into Maharashtra (vide *Jñāneśvara* in the twelfth century and the numerous lineages spawned at least to some extent by him) and the *Śaiva Siddhānta* lineages of Tamilnadu. Some of the important authors in whose works *āveśa* and *samāveśa* occur

prominently are Somānanda, Utpaladeva, Abhinavagupta, and Kṣemarāja, arguably the most important figures in the history of Kashmir Shaivism. Because of time constraints, the next only text passages I can examine today are from the Śivadṛṣṭi (SD 1.1), the Malinīvijayottara Tantra (MVT 2.21-23), the Kubjikāmata Tantra (KT 10.68), and the Tantrāloka (TĀ 1.168).[1] The SD speaks generally of *samāveśa*, the MVT divides *samāveśa* into its manifestations as *śāmbhava*, *śāktya*, and *āṇava*, the KT notes varieties of *āveśa*, while Abhinavagupta employs the term *āveśa* in approximately the same senses.

Another scholar, Loriliai Biernacki, has recently traced how these concepts developed from Somānanda's *Śivadṛṣṭi* to Kṣemarāja's commentaries on Abhinavagupta, a period bookending the most prominent works of Kashmir Shaivism, while Alexis Sanderson's continuing efforts focus on an earlier, formative era of the textual uses of these terms. Let us begin with the famous first verse of the *Śivadṛṣṭi*: *asmad rūpasamāviṣṭaḥ svātmānātmanivāraṇe/śivaḥ karotu nijayā namaḥ śaktyā tadātmane//* "Resorting to his own innate *śakti*, may Śiva, who has possessed my own form while obscuring his own Self, bow down to that very Self." Here is a clear use of the word *samāveśa* in the sense of complete absorption into divinity, which, in Sanskritic and popular Indian reckoning, constitutes a form of possession. I do not have time today to demonstrate that these two meanings of the term *samāveśa* converge in *Śaiva* discourse (and in much of Indian literature); suffice it to say that there is an abundance of evidence of this from Sanskrit texts of all periods, from the Ṛgveda to the Bṛhadāraṇyaka Upaniṣad to the Mahābhārata to a number of Āyurveda texts including the major *samhitās* of Caraka, Suśruta and Vāgbhaṭa, to cite just a few examples. Rather, it will suit our purposes better to cut directly to the MVT and Abhinavagupta.

The MVT, verses 2.21-23, reads:

uccārakaraṇadhyānavarṇasthān aprakalpanaiḥ/

yo bhavet sa samāveśaḥ samyag āṇavucyate//21//

uccārarahitam vastu cetasaiva vidntayan/

yaṁ samāveśam āpnoti śaktaḥ

so', trābhidhīyata//22//

akiñcic cintakasyaiva guruṇā pratibodhataḥ/

jāyate yaḥ samāveśaḥ śāmbhavo sāv udāhṛtaḥ//23//

These verses can be translated as follows:

The *samāveśa* properly called *āṇava*, "tiny", may be realized through recitation, ritual, and meditation in which the proper arrangement of syllables is established. That *samāveśa* which is here designated *śākta*, "energized," is obtained without utterance, but is a state of mental discrimination. That *samāveśa* which is designated as *śāmbhava*, "relating to Śiva as the Peaceful One," arises from an awakening by the guru of one who is free of even the most insignificant mental activity.

Abhinavagupta replaces the word *samāveśa* with āveśa in TĀ 1.168: *akiñciccintakasyaiva guruṇā pratibodhataḥ/ utpadyate sa āveśaḥ śambhavo' sāv udīrtaḥ//*. All of these varieties of *samāveśa* are to practiced,[2] inspite of the fact that the *śāmbhava* state appears to be administered strictly from without, through initiation. Still, it is the initiate who

[1] See Padoux 1999 for observations on the relationship between possession and absorption in Kashmir Śaivism. Sanderson 1985, 1986 and often since, sees *āveśa* strictly as possession. Biernacki 2006 takes and much more nuanced view in an excellent study of the development of the concept of *samāveśa/āveśa* in Kashmir Śaivism.

experiences this state, thus learns and habituates him or herself to this condition. The MVT, particularly in chapters 11 and 12, understands that these habits are built into the body, not just the mind, a proximity all too often unrecognized in Vedāntic thought. Indeed, it will be helpful for us to realize that all these authors understood the connection between body and mind. The fact that the MVT advocates specific practices of *nyāsa* establishes this, as do the descriptions throughout the Tantras of the five "canonical" qualities of *śaktipāta*, the advanced initiation indicative of *śambhava āveśa*: bliss (*ānanda*), the awakening of *kuṇḍalinī* (*udbhava*), physical shaking (*kampa*), sleep brought on by fainting or collapse (*nidrā*), and whirling (*ghūrṇi*) [cf. MVT 11.35].[3] The *KubjikāmataTantra* 10.68, in a passage that arguably epitomizes possession in both the MBh and popular culture throughout India, describes six paths (*adhvan*) of *āveśa*: *bhūta, bhāva, śakta, māntra, raudra*, and *śāmbhava*. To expand on just one of these here, the symptoms of *bhūtāveśa* are listed as trembling (*kampate*), whirling (*bhramate*), crying (*rodet*), jumping up and falling down (*utpaten nipated*), speaking incoherently (*vadet anibaddha*), and wailing like a madman (*ravonmādi*). These are just a few examples, out of many, of passages in which similar phenomena are recorded.[4] Inspite of this, a state of *jīvanmukti* is not achieved, says Abhinavagupta,[5] though eventually, he does accede to the notion that *samāveśa* does in fact indicate the merging of the individual into the highest reality (TĀ 1.173). Thus, practice is necessary in order to suffuse and integrate the initial realization, or transmission, throughout the mind and body.

These passages should suffice to provide us with the general drift of the discourse. Let us now turn to two other important sources of possession in India, the *Mahābhārata* and modern ethnographies, in order to investigate how the normative *Śaiva* discourse we are considering today both resonates and coheres with these other sources. For our purposes here, we must set aside such important text passages as *Yogasūtras* 3.38, which reads: *bandhakāranaśaithilyāt pracārasamvedanā ca cittasya paraśarīrāveśah*- "Due to loosening the cause of bondages and from full knowledge of (the mechanics of psychic)

---

[2] See Freeman 1993, 1998 on the "practice" of possession. Freeman's conclusions can be generally extended to antiquity. For early evidence of this, see the story of Patañcala Kāpya and his wife and daughter in Brahdāranyaka Upanisad 3.3 and 3.7 (cf. Olivelle 1998 for text and translation).

[3] *lakṣyec cihnasarighātam ānandādikan ādarāt / ānanda udbhavaḥ kampo nidrā ghūrṇiś ca pañcamī//*

[4] The TĀ mentions similar symptoms of possession by Rudra's śakti : *āviśantī rudraśaktiḥ kramāt sūte phalam tv idam / ānandam udbhavam kampam nidrām ghūrṇīm ca dehagām//* (29-208). The commentary glosses kampa as shaking of the subtle body (*prāṇātmani vāyau tatkāritvāt kampasya*), *nidrā* as the focusing of the intellect inside the body, which occurs as a result of sleep bringing about a state in which false notions of physical consciousness cease (*antas tanau buddhir puryaṣtake tattanmāyīyavṛttinirodhāt nidrāyāḥ*), and *ghūrṇi* or whirling as external activity which is no longer dependent on the ego (*bahis tanāv ahantāvaṣṭambhangāt ghūrṇiḥ*). The commentator adds that this extremely sharp *śaktipāta* incinerates the *pāśas* or "nooses" that bind one to the relative world. The MVT continues: *evaṇ āviṣṭayā śaktyā mandatīvrādibhedataḥ/ pāśatobhapaśu-grāhau prakurvīta yathecchayā //36// gṛhītasya punaḥ kuryān niyogam śeṣabhuktaye / athavā kasyacin nāyacin nāyam āveśam samprajāyate //37//* Also see TĀ 5.100c 108b, for further associations of *āveśā* with *śaktipāta*; esp. 5.102.

[5] *Vivṛtivimarśinī* on *Īśvarapratyabhijñāakārikā* 3.2.12

movement, entrance (*āveśa*) of one's mind (*citta*) into another's body (becomes possible)"[6]; the famous hagiographical story of Śankara's possession of the dead king Amaruka in order to gain command or *ratiśāstra*, knowledge of erotics, thus demonstrating to Ubhayabhāratī, the learned wife of his philosophical opponent Mandanamiśra, his thorough command of *śāstra* (though this too serves as a valuable commentary on the use and valorization of bodies); the possession of Ruci, the wife of the sage Devaśarman, by his disciple Vipula Bhārgava in order to protect her from the predatory advances of the lecherous god Indra, recorded in the *Anuśāsanaparvan* of the MBh (13.40-43); and other such stories of possession by *yogins*.

Let us now look at what a few of the literally hundreds of ethnographies of possession that have been written as a result of research on all strata of society in nearly all linguistic areas of India (alas, for our present purposes, little work has been done in Kashmir, except among the Buddhist of Ladakh; see Srinvas 1998). Let us first eliminate from consideration "negative' demonic or disease-producing possession, for which extensive demonologies (*bhūtavidyā*) often exit, and focus, rather, on "positive" oracular of "ecstatic" possession. Particularly susceptible to possession are women (see Lewis 1986). We see this from the hills of Punjab (Erndl 1993), to practitioners of shamanistic healing in Tibet (Diemberger 2005), to oracles in Kerala (Caldwell 1999). We also see such possession, much of it occurring in the context of festivals, crossing caste and gender boundaries, in Tamilnadu (Hiltebeitel 1988, 1991), Garhwal (Sax 1991, 2003), coastal Andhra Pradesh (Snipe 2001, 2004), southern Maharashtra (Sontheimer 1989, 1995), and the southwest coast fo Karnataka (*Bruckner* 1995, Claus 1973, 1979,Upadhyaya and Upadhyaya 1984), to name just a few areas where this occurs. The important point here is that in all of these sturies (and a large number not cited here), many of symptoms of *samāveśa or āveśa* discussed by the *Śaiva* authors a thousand years ago are experienced by those undergoing various forms of possession. The deities possessing the individuals are not necessarily *Siva* (though this is recorded, at least mythically: recall *Aśvatthāman's* murderous rampage while posesed by *Śiva*, described in the *Sauptikaparvan* of the MBh), though oracular possession by Mahadeva is noted throughout the Indian subcontinent, Nepal, Tibet, and even China (for the latter see the impressive works of Davis 2001 and Strickmann 1996, 2002). .

A substantial number of Sanskrit manuscripts exist in South Indian libraries that describe what amounts to initiatory possession experienced by children who are then expected to enter into oracular trance states. Though this is not identical with what appears from the Kashmiri texts to be solely ecstatic initiatory trance brought on through *śaktipāta* by practitioners of esoteric Śaivism, it is initiatory in that it is conferred by a senior accomplished Brahman ritualist through the recitation of mantras to Mahādeva Bhairava, or Hanumān, and it occurs within the space of highly specified *mandalas*. Thus, it is not so far from the northern

[6] Or, as Bloomfield writes, "penetration of one's mind-stuff into the body of another" (1917:1). CF. *Caraka Samhitā*, *Śarīrasthānam* 1.140, where *āveśa* is mentioned as one of the eight *siddhis*, and Bloomfield 1917:6 for other references. Also see White 2004 on the *sūtras* discussed here.

Śaiva traditions; indeed, textual and performative evidence suggests that these local practices emerge out of the northern and eastern Śaiva traditions. What I'm positing, to make a long story short, is that local traditions such as this (and for a number of reasons I can't go into here, I believe they are in fact traditions) Have been present for more than a thousand years, that their performative and Sanskritic characteristics emerge. From the same forces that gave rise to the Kashmir Śaiva traditions. Furthermore, the sheer weight of the ethnographic evidence, coupled with the very interesting material that Ronald Davidson has extracted from largely inscriptional sources in first millennium CE northern India (See Davidson 2002), forces me to conclude that local non-Sanskritic cults and practices have long severed as major determinants of elite texts and practices, including the Kashmir Śaiva texts and the practices described therein, just as the texts and the traditions that emerge from these northern and eastern Śaiva and Śākta texts (and Sanderson has evidence for hundreds of goddess related practices in northern and eastern India) have helped determine the shape of local derivative traditions and practices throughout India (and into Tibet and China, as observed above). In short, what I have discovered is that there has always been a strong interaction between local non-elite practice and narrative and elite practice and textualization, that folk and classical are much more intertwined than is generally understood by scholars who focus on the texts alone.

Let's give just a few examples. The first is the partial ethnography in the *Bṛhadāraṇyaka Upaniṣad* (3.31) of a possession trance at the home of the ritualist Patañcala Kāpya. One day a certain Bhujyu Lāhyāyani, a rival of Yājñavalkya, sought the advice of Patañcala Kāpya. Upon entering his house, he discovered that the daughter of Patañcala was possessed by a *gandharva* (*tasyāsīd duhitā gandharvagṛhītā*). Bhujyu then asked the *gandharva*, speaking through the daughter, who he was. The *gandharva* replied that he was Sudhanvan of the family of Aṅgiras. Bhujyu asked him the whereabouts of the descendants of Parīkṣitā (*kva pārikṣitā abhavan*). Bhujyu then returned to Yājñavalkya and reported the conversation to him. This discussion has all the earmarks of a sèance, and could be replicated in 21st century India in countless places. Yājñavalkya accepted the possession without further question and confirmed the answer, in the form of a riddle, of the *gandharvas*: "they went where the performers of the *aśvamedha* go" (*agacchan vai te tad yartra aśvamedhayājino gacchanti*).

The BĀU further (3.7.1) relates that, on another occasion, Uddālaka went to the home of the same Brahman, Patañcala Kāpya, at whose house, it seems, Uddālaka and others were studying ritual and Patañcala was possibly the teacher. This time it was Patañcala's wife who was possessed by a *gandharva* (*tasyāsīd bhāryā gandharvagṛhītā*). Through the wife, the *gandharva* told Uddālaka that he was Kabandha, the son of Atharvan. This *gandharva* also turned out to be quite learned, knowing the *sūtra* and the inner self (*antaryāmin*).

Both of these episodes suggest that possession was a

[7] See Kalkin Puṇḍarīka on *Laghukālacakratantra*, vol. 3, p. 89, that a *karṇapiśācikā* can relate knowledge gained in astrology and other mathematically based divination.

means for obtaining knowledge that met the approval of the spiritual elite of the time. More than a millennium later, Varahamihira (ca. 550 CE) states, in *Bṛhatsamhitā* 2.15: "One who is instructed through magic [*kuhaka*], possession [*āveśa*], or by any concealed being, or from hearing [advice whispered] in the ear should never be consulted; such a person is not an astrologer [*daivavit*]." The commentator on this text, Bhaṭṭotpala, defines *āveśa* as "entering of the body by a deity, etc." (*devatādidehapraveśena*). Among the entities he describes that might possess an astrologer is a *karṇapiśāca*, an "ear demon." Those who control *karṇapiśācas* are well known in the world, Utpala adds[7]. After they master certain mantras, the *karṇapiśāca* offers a second interpretation: that those who have questions should sit around a child in a circle. The child's father then subjects him to a certain ritual and listens to the clients' issues. The child will then articulate the answers to the questions. It is important to mention here that though he was' from Kashmir and flourished at around the same time, there is no evidence that this Bhaṭṭotpala is the same as Utpaladeva, the author of the *Íśvarapratyabhijñākārikā*. It is also important to mention that the MVT (2.16), which was also from Kashmir, but probably preceded Bhaṭṭotpala, states, quite in opposition to the words of Bhaṭṭotpala, that the sudden arising of knowledge of all *śāstras*, as well as skill in poetry, were counted among the positive signs of *samāveśa*.[8]

Moving ahead, Hildegard Diemberger, an Austrian ethnographer now at Cambridge University, writes of female oracles in Tibet, whose cultural background is steeped in a common pool of *Vajrayāna*, *Śaiva*, and pre-Buddhist shamanism: "The god, in fact, is said to enter the body along the energy-channels and if these are not purified, the person may be affected by a variety of mental and physical illnesses. Uncontrolled visions, voices, fainting, weakness, and the experience of a deathlike state are the most common symptoms" (Diemberger 2005:120). Though Diemberger's subjects were non-literate women, there can be no question that the reference to energy-channels Knipe documents the alteration of *raudra* and *śānta*, quite along the lines described in the classical *alamkāraśāstra* texts, among the possessed of both genders belonging to families of Vedic *somayājins* in East Godavari district of Andhra Pradesh. Nevertheless, we must recall that according to the *KubjikāmataTantra*, *raudra* and *śānta* (viz. *Śāmbhava*) are two varieties of *āveśa*. The *Kubjikāmata,s* typology is further reflected in the accounts of goddess possession (*śākta*), devotional possession (*bhāva*), and perhaps even negative disease producing possession (*bhūta*) that we find in dozens of Sanskrit texts and ethnographies. It is not important to go into these texts here, except to mention that there is a near conflation of *bhāva* and *āveśa* in the devotional works of *Vallabhācārya* and *Rūpa Gosvāmin*, among others, and that Abhinavagupta himself, in his *Locana* on *Ānandavardhana's Dhvanyāloka*, defines *bhakti* in terms of possession or, in the translation of Daniel Ingalls et al (1990:655), absorption: "bhakti is absorption (*āveśa*) in that (Lord) ... whose nature is the highest form of the self, the essence of the universe, born of successive acts of worship of faith, etc. Nothing is found equal to it, nor does anything resemble it."[9]

In sum, we find that along with the originality and depth of the *Śaiva* writers of Kashmir on the topic of *āveśa* or *samāveśa*, they are a part of a long tradition in India that valorizes rather than denigrates possession, that draws from previously recognized cultural models, and in turn feeds others that emerged in their wake.

[8] *kavitam pañeyam jñeyam sālaṅkārammanoharam / sarvśāstrārthavettṛtvam akasmāc cāsya jāyate//*

[9] *tvam eva paramātmasvarūpo viśasāras tasya bhakthiḥ śraddhādipūrvaka upāsanākramajas tadāveśas tena tulyam api na labdham āstām tāvat tajjātīam.*

The Trika Devotional Mysticism-1

Moti Lal Pandit

There has always existed an inner tension within such forms of mysticism as are non-dualistic in orientation with regard to the question as to whether it is "love" (*bhakti*) or "knowledge" (*jñāna*) that should be given pre-eminence as the ultimate means of attaining identity with the Absolute. The theological trajectory that is purely theistic has no qualms in asserting that it is the way of love that alone should be viewed as an appropriate means of approaching God in terms of union. However, the theologians who consider or view Reality as being non-dual are of the view that the way of love may be needed initially, but is required no more when it comes to the experience of identity. The most love can do is to lead an individual to the state of union, and whatever the content of union may be, it always is characterised by duality. It is so because union is possible only within the framework of two existents, whereas identity occurs through merger when one alone remains. It is this tussle between dualism and non-dualism that has remained by and large unresolved. The Trika, however, has overcome this theoretical fissure between love and knowledge by expounding a doctrine of Reality which is both absolutistic and sufficiently theistic. The Absolute (*Paramaśiva, Maheśvara*) of the Trika is not so informal, abstract, indeterminate and passive as to be inert. It is an Absolute that is full of convivial vibrancy, and for this reason there is ample scope for the mysticism of love to flourish within the overall doctrinal framework of Trika. It were such outstanding thinkers as well as mystics as, for example, Bhaṭṭa Nārāyaṇa of ninth century, Utpaladeva of tenth century and Lalleśvarī of fourteenth century, who gave the final expression, within the overall non-dualistic theism, to the Trika devotional mysticism.

The term devotion (*bhakti*) is so understood by the practitioners of the way of love as to mean supreme respect and adoration of God. It is an understanding that would maintain that devotion to God should be such as would be free from any kind of worldly attachment, which would, at the same time, mean that the emotion of love for God should be so cultivated as not to have scope for any other desire to emerge. Thus *bhakti*, according to this understanding, must not be treated as a means to an end, but as an end in itself. In such a scheme of thinking knowledge or action would hardly be given any kind of credit insofar as general frame of spirituality is concerned. Since this devotional love for God is of supreme nature, so for the devotee it would entail complete self-effacement in terms of which may be experienced the intensity of divine love. It is within this crucible that the Trika devotional mysticism needs to be evaluated.

The Trika devotional mysticism is so formulated by its practitioners as not to allow any kind of impediment to emerge insofar as its cultivation is concerned. Thus the

devotional love for God is so conceived as to be free from religious or social restraints. The flow of love has to be free from impediments. What is really required of a mystic is to be possessed by such a spontaneous "flame of desire" as to be solely directed to God. The flame of desire within the heart of a true mystic burns in such a manner as would look at the path of love the only means for attaining to the true state of union of identity with Paramashiva. The first notable Trika mystic who gave vent to his unbounded love for Śiva was none else than the direct disciple of Vasugupta, namely, Bhaṭṭa Nārāyaṇa (855-83). The lyrical composition in which he expressed his deep adoration and reverence for Śiva is known as *Stvacintāmaṇi*, or The Wish-fulfilling Jewel of Praise. It is a composition of hundred and twenty verses in which the loving union of identity of Śiva and Śakti is expressed as being nothing else than the unity of Consciousness as Light (*prakāśa*) and Self-Awareness (*vimarśa*).

The mystical torch of devotional mysticism that was lit by Bhaṭṭa Nārāyana was further enhanced by the genius of Utpaladeva who lived at the end of the ninth century and the first half of the tenth century. The theoretical formulation of Pratyabhijñā philosophy that his teacher, Somānanda, formulated in his abstruse philosophical work, *Śivadṛṣṭi*, was so elaborated by Utpaladeva in his *Īśvarapratybhijñā* as to immortalise Trika forever. Utpaladeva was not only an original and an outstanding metaphysician, but also a mystic of unfathomable depth. The poetical composition that he composed, namely, the *Śivastotrāvalī*, does not concern itself so much with abstract definitions of love, but, rather, engages itself in explaining spiritual experiences in such a manner as to be constituted by allusions. Since very little use is made of concepts or of images, so to understand the real significance of the mystical experiences that are narrated in this poetical composition is quite an arduous task. It is on account of such a nature that the translation of this composition of Utpaladeva is quite difficult.

The third great mystic who is responsible in popularising the Trika devotional mysticism among the common populace of Kashmir is none other than Lalleśvarī, of fourteenth century also known as Lalla or Lalla Ded. She was married at an early age and had to endure every kind of hardship that was inflicted upon her by her husband or by mother-in-law. The pain and anguish of her married life became so intolerable that she, by renouncing worldly life, adorned herself with an ascetic mode of life. As a wandering mystic she would, when in deep ecstatic mood, utter such verses as would directly penetrate the heart of peoople. Her four-line verses not only possess musical charm, but also contain wealth of information concerning the various kinds of experiences that a mystic undergoes when engaged in the exploration of inwardness. All her mystical experiences are so couched as to draw the main inspiration from images that are constitutive of everyday life. Her verses are natural and spontaneous outpourings, completely devoid of artificial poetical embellishments. The mystical quatrains are so composed as would engagingly describe Lalla's own mystical journey, and so may be seen as constituting a kind of personal biography.

All the three mystics, namely, Bhatta Nārāyaṇa, Utpaladeva and Lalla, resonate and reverberate with the experience of

intimacy of divine presence in their personal lives. It becomes abundantly clear from their compositions that they are so resigned to the divine will as to have, through the asceticism of self-effacement, reduced themselves to the state of non-existence. Whatever they experienced seems to have been given the verbal shape, in the form of poetry, after coming out from the various states of mystical ecstasy. The verses these mystics composed are so original and authentic as to allow us to share their struggles, pain, madness, and even mystical wonder. It is divine servitude, and nothing else, which seems to be the goal of their spiritual life.

The God of Trika Devotionalism

It could be pointed out, at the very outset, as to how it is possible to speak of devotional mysticism when Trika adheres to an absolutism in which there exists no possibility for a personal God to flourish. It is true that the Trika has formulated such a philosophical framework that is non-dualist in approach, orientation and content. However, the non-dualism of the Trika is not so impersonal and indeterminate as to have an absolute that is inactive, formal and inert. It has conceived the absolute so theistically as to be able to maintain proper equilibrium between the God of religion and the absolute of philosophy. The absolute is not so transcendent as to be unapproachable or totally "the other", but is also immanent, and this immanence is so characterised as to be constituted by the powers of will (*icchā*), knowledge *jñāna*) and action (*kriyā*), which, as it were, are the essential signs or ingredients of absolute autonomy (*svātantrya*) of the absolute. It is in the exercise of this autonomy in terms of the above powers that the godhead of the absolute is affirmed. which in theoretical terms denotes the affirmation of such absolutism that is essentially theistic. It is through the aspect of its godhead that the absolute, which is identical with consciousness or self, manifests itself as the universe in the manner images are reflected in a mirror [1]. It means that the presence of God within the universe constitutes the ground as well as reason for whatever exists phenomenally. Thus the idea of the absolute as being godhead has appropriately paved the way for the kind of devotional mysticism that has found its fullest expression through the lyrical compositions' of Bhaṭṭa Nārāyana, Utpaladeva and Lalleśvarī.

It is within this conceptual framework of the absolute as being godhead, and thereby the cause and ground of the universe that has so spiritually empowered the Trika devotee as to enable him to perceive the holy presence of Śiva in everything. It is the experience of this holy presence of the Lord within the continuum of space-time that so opens up the heart of the devotee as to make him offer worship to Śiva in terms of perceiving him as the embodiment of compassion and grace as well as the final refuge [2]. It is this experience of closeness, of intimacy, of presence that is expressed by Bhaṭṭa Nārāyana thus:

'(As) you are here, (so) I am holding you (tightly) in my fist (lest you may run away)//
(As) you are (present) here (in this universe), (so) I have seen you --- where are you (now intending) to flee?//' (It is) with such words as these that the fortunate one, nourished with the sentiment of devotion, rush to Śiva, the Lord weighted with matted locks [3]//

(To be continued)

उत्पलदेवाचार्य कृत

श्री शिवस्तोत्रावली

व्याख्या : ईश्वरस्वरूप स्वामी लक्ष्मणजू

समावेशात्मक भक्ति का रस–स्रोत है उत्पलदेव का प्रसिद्ध स्तोत्र ग्रंथ "शिवस्तोत्रावली"। कश्मीर शैवमत के दार्शनिक संदर्भों की भी उसमें कौंध है। शिव के प्रति अनन्य प्रेम की ऐसी मार्मिक अभिव्यक्ति इन स्तोत्रों में हुई है कि लगता है उत्पलदेव ने उनमें अपना हृदय उंडेल कर रखा है। इन स्तोत्रों को गा–गाकर ईश्वरस्वरूप स्वामी लक्ष्मणजू भाव–विभोर हो जाया करते थे। इस ग्रंथ के अनूठे आस्वाद को सामान्य पाठकों तक पहुंचाने के लिए हम श्रृंखलाबद्ध रूप से प्रस्तुत कर रहे हैं मूल स्तोत्रों सहित स्वामी जी द्वारा की गई उनकी अंतर्दृष्टिपूर्ण व्याख्या।

आठवां स्तोत्र

प्रस्तुत स्तोत्र का दूसरा नाम अलौकिकोद्वलन भी है। इस शब्द का अर्थ इस प्रकार है: 'अलौकिक' अर्थात् अलोकसामान्य चित्परामर्श का 'उद्वलन' अर्थात् उच्छलित होना।

यः प्रसादलव ईश्वरस्थितो
यश्च च भक्तिरिव मामुपेयुषी
तौ परस्परसमन्वितौ कदा
तादृशे वपुषि रूढिमेष्यतः।। 1 ।।

अन्वयः – (देव) ईश्वरस्थितः यः प्रसादः लवः या च भक्तिः इव माम् उपेयुषी तौ परस्परसमन्वितौ तादृशे वपुषि कदा रूढिम् एष्यतः।

(देव– हे परमात्मा!), **ईश्वर**–(आप) ईश्वर के पास, **स्थितः**–ठहरा हुआ, **यः**–जो, **प्रसाद–लव**–थोड़ा सा अनुग्रह है, **या च**–और जो, **भक्तिःइव**–थोड़ी सी भक्ति, **माम्**–मेरे पास, **उपेयुषी**–आई है, **तौ**–वे दोनों, **परस्पर**–एक दूसरे के साथ, **समन्वितौ**–सम्मिलित होकर, **तादृशे**–वैसे (अलौकिक), **वपुषि**–(सच्चिदानन्द) स्वरूप में, **कदा**–कब, **रूढिम्**–विकास को, **एष्यतः**–प्राप्त होंगे? (अर्थात् ऐसा समय कब आएगा, जब मैं भक्ति करता रहूंगा और आप अनुग्रह करते रहेंगे?)

हे प्रभु! जो अनुग्रह की तनिक सी मात्रा आपके पास सुरक्षित है, और जो भक्ति जैसी कोई (अलौकिक) वृत्ति मुझ में उदित होने लगी है, कब वह वेला आएगी जब ये दोनों आपस में समरस बनकर वैसे अवर्णनीय (चिदानन्दघान) स्वरूप में संरूढ़ बन जायेंगी? –(अर्थात् अच्छी प्रकार जड़ पकड़ेंगी)।

त्वत्प्रभुत्वपरिचवर्णजन्मा
कोऽप्युदेतु परितोषरसोऽन्तः
सर्वकालमिह मे परमस्तु
ज्ञानयोगमहिमादि विदूरे ।। 2 ।।

अन्वयः– (ईश्वर) इह परं त्वत्प्रभुत्वपरिचर्वणजन्मा कोऽपि परितोष रसः सर्वकालं में अन्तः उदेतु, ज्ञानयोगमहिमा आदि विदूरे अस्तु।

(ईश्वर–हे स्वामी!), **इह**–इस संसार में, **परं**–केवल, **त्वत्**–आप के, **प्रभुत्व**–स्वामित्व के, **परिचर्वण**–आस्वादन से, **जन्मा**–उत्पन्न हुआ, **कोऽपि**–अलौकिक, **परितोष–रसः**–आनन्द-रस, **सर्वकालं**–सदैव (अर्थात् व्युत्थान में भी), **मे**–मेरे, **अन्तः**–हृदय में, **उदेतु**–विकसित होता रहे; **ज्ञान**–ज्ञान, **योग**–और योग की, **महिमा**

आदि–महिमा आदि (तो), विदूरे–दूर ही, अस्तु–रहे, (अर्थात् उनसे मुझे कोई प्रयोजन नहीं)

(हे दीनबन्धु भगवान्!) 'आप (अनुत्तर चैतन्यदेव) मेरे एक ही स्वामी हैं'– इस आन्तरिक आह्लाद का चर्वण करने से उपजे हुए किसी (अलौकिक) आत्मसंतोष के रस की धारा मेरे अंतस् को भिगोती रहे, परन्तु इस संसार में–'लोगों को ज्ञान बघारने, योगिक चमत्कार दिखाने और अपनी महिमा का बखान करने'–इत्यादि प्रकार के ढकोसले हमेशा मुझ से दूर ही रहें।

लोकवद्भवतु में विषयेषु
स्फीत एव भगवन्परितर्षः
केवलं तव शरीरतयैतान्
लोकयेयमहमस्तविकल्पः ।। 3 ।।

अन्वयः–भगवन् लोक वत् मे (अपि) विषयेषु स्फीतः एव परितर्षः भवतु केवलं अहम् अस्तविकल्पः (सन्) एतान् तव शरीरतया लोकयेयम्।

भगवन्–हे भगवान्!, **लोक–वत्**–(अन्य) लोगों की तरह, **मे**–मुझे, (**अपि**–भी), **विषयेषु**–विषयों के प्रति, **स्फीतःएव**–बहुत बड़ी, **परितर्षः**–तृष्णा, **भवतु**–बनी रहे, **केवलं**–पर केवल इतनी सी बात हो कि, **अहम्**–मैं, **अस्त**–नष्ट हुए, **विकल्पः**–विकल्पों वाला, (**सन्**–होकर), **एतान्**–इन (विषयों) को, **तव**–आप के, **शरीरतया**–स्वरूप से ही, **लोकयेयम्**–देखता रहूं।

हे भगवान्! आम लोगों की तरह ही मेरे अन्तस् में (शब्द, स्पर्श आदि) सांसारिक विषयों का उपभोग करने की पिपासा जोर पकड़ती रहे, परन्तु अन्तर इतना रहे कि मुझमें विकल्पों की धांधली शान्त हो जाए ताकि मैं इनको (शब्द और विषयों को) आपके ही स्वरूप के रूप में देखता रहूं।

देहभूमिषु तथा मनसि त्वं
प्राणवर्त्मनि च भेदमुपेते
संविदः पथिषु तेषु च तेन
स्वात्मना मम भव स्फुटरूपः ।। 4 ।।

अन्वयः–(प्रभो) देहभूमिषु तथा मनसि च भेदम् उपेते प्राणवर्त्मनि च तेषु संविदः पथिषु त्वं तेन स्वात्मना मम स्फुटः रूपः भव।

(**प्रभो**–हे ईश्वर!), **देह**–देह-भूमियों, **भूमिषु**–(अर्थात् बुढ़ापा, मृत्यु आदि अवस्थाओं) में, **तथा**–और, **मनसि**–(संकल्पविकल्पमय), **च**–तथा, **भेदम्**–भेद को, **उपेते**–प्राप्त हुए, **प्राण–वर्त्मनि**–प्राण-मार्ग में (अर्थात् सुख-दुःख आदि अवस्थाओं में), **च**–एवं, **तेषु**–उन, **संविदः**–ज्ञान-सम्बन्धी, **पथिषु**–मार्गों में (अर्थात् सभी व्यावहारिक नील-पीत आदि ज्ञानों में), **त्वं**–आप, **तेन**–उस, **स्वात्मना**–चिदान्दरूपी अलौकिकस्वरूप में, **मम**–मुझे, **स्फुटरूपः**–प्रत्यक्ष दर्शन, **भव**–दीजिए।

(हे प्रभु!) (छः भावविकारों के रूपवाली) कायिक अवस्थाओं, (संकल्प–विकल्प के रूपवाली) मानसिक वृत्तियों, (प्राण, अपान आदि रूपों वाले) प्राणप्रवाह और (नीलज्ञान, सुखज्ञान इत्यादि रूपों वाले) 'संवित्'–अर्थात् ज्ञान के मार्गों में, तथाकथित भेदरूपता में भासमान रहने वाले आप, मुझे केवल स्वभावसिद्ध चिन्मय रूप में ही स्पष्ट दर्शन दीजिए।

निजनिजेषु पदेषु पतन्त्विवमाः
करणवृत्तय उल्लसिता मम
क्षणमपीश मनागपि मैव भूत्
त्वदविभेदरसक्षतिसाहसम् ।। 5 ।।

अन्वयः– ईश इमाः मम उल्लसिताः करणवृत्तयः निज निजेषु पदेषु पतन्तु (परं) (मम) त्वद् अविभेद रसक्षतिसाहसं क्षणम् अपि मनाक् अपि मैव भूत्।

ईश–हे स्वामी!, **इमाः**–ये, **मम**–मेरी, **उल्लसिताः**–उल्लास अर्थात् आनन्द से भरी हुई, **करण**–इन्द्रियों की, **वृत्तयः**–वृत्तियां, **निज–निजेषु**–अपने-अपने, **पदेषु**–विषयों में, **पतन्तु**–लगी रहें, (**परन्तु मम**–मुझे), **त्वद्**–आप के, **अविभेद–रस**–अद्वयानन्द-रस से, **क्षति**–वंचित होने का, **साहसं**–साहस, **क्षणम् अपि**–क्षण भर के लिए भी, **मनाक् अपि**–और ज़रा सा भी, **मैव भूत्**–न हो (अर्थात् मैं आप के विरह को न सह सकूं)।

(हे भगवन्!) ये मेरी इन्द्रियवृत्तियां अन्तर्मुखीन इन्द्रियशक्तियों (करण शक्तियों) के रूप में विकसित होकर अपने अपने (शब्द, स्पर्श आदि) ग्राह्यविषयों की

ओर दौड़ती रहें, परन्तु मुझे पलभर के लिए और रंचभर भी, आपके अभेदभावन के रस में क्षीणता आने के रूप वाला जोखिम उठाना न पड़े।

लघुमसृणासिताच्छशीतलं
भवदावेशवशेन भावयन्
वपुरखिलपदार्थपद्धते
र्व्यवहारानतिवर्तयेय तान् ।। 6 ।।

अन्वयः-(प्रभो) भवत् आवेशवशेन (अहं) लघुमसृणसितअच्छशीतलं वपुः भावयन् तान् अखिलपदार्थपद्धतेः व्यवहारान् अतिवर्तयेय।

(प्रभो-हे स्वामी!), **भवत्** - आप के, **आवेश**-स्वरूप-समावेश के, **वशेन**-प्रभाव से, (अहं-मैं), **लघु**-(माया के गौरव से रहित होने से) हल्के, **मसृण**-(सुखदायक स्पर्श वाला होने से) कोमल, **सित**-(प्रकाश-स्वरूप होने से) श्वेत, **अच्छ**-(विश्व-प्रतिबिम्ब-धारी होने से) निर्मल, **शीतलं**-और (संसारतापहारक होने से) शीतल, **वपुः**-(आप के आनन्दमय) स्वरूप की, **भावयन्**-भावना करते हुए, **तान्**-उन, **अखिल**-सब, **पदार्थ**-भाव-वर्ग-सम्बन्धी, **पद्धतेः**-प्रणालियों के, **व्यवहारान्**-(भेद-रूप लौकिक) व्यवहारों को, **अतिवर्तयेय**-छोड़ दूं।

(हे गुणातीत परमेश्वर!) मैं स्वरूप-समावेश के सामर्थ्य से आपके हलके (माया के बोझ से रहित), अतिकोमल (सुखदायक स्पर्शवाले), श्वेतवर्ण (प्रकाशस्वरूप), निर्मल (प्रतिबिंबग्राही) और शीतल (शान्तिदायक) स्वरूप का चिन्तन करता हुआ, सारे (प्रमातृ-प्रमेयरूप) पदार्थों के चलन के अनुकूल व्यवहारों का अतिक्रमण करूं।

विकसतु स्ववपुर्भवदात्मकं
समुपयान्तु जगन्ति ममांगताम्
व्रजतु सर्वमिदं द्वयवल्गितं
स्मृतिपथोपगमेऽप्यनुपाख्यताम् ।। 7 ।।

अन्वयः- (प्रभो) स्व वपुः भवत् आत्मकं (सन्) विकसतु जगन्ति मम अंगतां समुपयान्तु इदं सर्वं द्वय वल्गितं स्मृति-पथ-उपगमे अपि अनुपाख्यतां व्रजतु।

(**प्रभो**-हे भगवन!), **स्व-वपुः**-मेरी आत्मा, **भवत्**-आप का, **आत्मकं**-स्वरूप, (**सन्**-होकर), **विकसतु**-खिल उठे, **जगन्ति**-(पृथ्वी से लेकर सदाशिव तक के सारे) लोक, **मम**-मेरे, **अंगतां**-अंग, **समुपयान्तु**-बन जायें!, **इदं**-यह, **सर्वं**-सारा, **द्वय**-भेद-प्रथा का, **वल्गितं**-विकास, **स्मृति-पथ**-स्मृति-पथ में, **उपगमे**-आकर, **अपि**-भी (अर्थात् इस के साथ मेरा दूर का सम्बन्ध भी न रहे)

हे भगवन्! यह मेरी जीवात्मा आपके (पारमार्थिक) चिदात्मा स्वरूप में विकसित हो जाए, सारे जगत् (भुवन) मेरे अपने ही अभिन्न अवयव बनें, और द्वैतभाव की सारी उछल-कूद, याद आने पर भी, विस्मृति के पारावार (सागर) में (सदा के लिए) खो जाए।

समुदियादपि तादृशतावका
ननविलोकपरामृतसम्प्लवः।
मम घटेत यथा भवदद्वया-
प्रथनघोरदरीपरिपूरणम् ।। 8 ।।

अन्वयः - (नाथ) तादृश तावकआननविलोकपर अमृतसंप्लवः अति समुदियात् यथा मम भवद्अद्वयअप्रथनघोरदरीपरिपूरणं घटेत।

(नाथ - हे स्वामी!), **तदृश** - (काश) उस, **तावक**-(स्वातन्त्र्य-शक्ति रूपी) आप के, **आनन**-मुख की, **विलोक**-दर्शन रूपी, **पर-अमृत**-परमामृत की, **संप्लवः**-बाढ़, **अपि**-भी, **समुदियात्**-(कभी) आ जाती, **यथा**-जिस से, **मम**-मेरे लिए, **भवद्**-आप के, **अद्वय**-अद्वैत-स्वरूप का, **अप्रथन**-अदर्शन रूपी, **घोर**-भयंकर, **दरी**-खंदक, **परिपूरणं घटेत**-पूर्ण रूप में भर जाये (अर्थात् जिस से आप के स्वरूप का दर्शन करने में कोई बाधा न रहे)।

(हे स्वामी!) काश, आपके 'वैसे'- अर्थात् अवर्णनीय 'मुख'-अर्थात् स्वातन्त्र्यशक्तिरूपी मुख का दर्शन पाने के रूपवाले दिव्य अमृतप्रवाह की बाढ़ आ जाती, ताकि आपके द्वैतहीन स्वरूप की अख्याति (अधूरी जानकारी) की गहरी खोह भर जाने का मेरा प्रयोजन सिद्ध हो जाता।

अपि कदाचन तावकसंगमा–
मृतकणाच्छुरणेन तनीयसा।
सकललोकसुखेषु पराङ्मुखो
न भवितास्म्युभयच्युत एव किम् ।। ९ ।।

अन्वयः–(नाथ) कदाचन तनीयसा तावकसंगम अमृतकणआच्छुरणेन सकल-लोकसुखेषु पराङ्मुखः (अहं) किम् उभयच्युतः एव न भवितास्मि।

(**नाथ**–हे ईश!), **कदाचन**–किसी समय होने वाले, **तनीयसा**–ज़रा से, **तावक**–आप के, **संगम**–समागम रूपी, **अमृत**–की, **कण**–बूंदों के, **आच्छुरणेन**–छिड़काव से, **सकल**–समस्त, **लोक**–सांसारिक, **सुखेषु**–सुखों से, **पराङ्मुखः**–विमुख बना हुआ, (अहं-मैं), **किम्**–क्या, **उभय**–दोनों (अर्थात् परमार्थ तथा लौकिक सुख) से, **च्युतः**–वंचित, **एव**–ही हो, **न**–नहीं, **भवितास्मि**–हो जाऊंगा?

(हे ईश्वर!) कहीं ऐसा न हो कि 'कभी-कभार'–अर्थात् केवल समावेश काल में आपके साथ जरा सा मिलन होने के रूपवाले अमृत के छींटों के छिड़काव से सारे लौकिक सुखों के प्रति विमुख हो जाने पर मैं अन्ततः दोनों (लौकिक एवं पारमार्थिक) प्रकार के सुखों से हाथ धो बैठूँ?

संकेत–
श्री सद्गुरु महाराज के मतानुसार यहां पर उत्पलदेव के पहेली बुझाने का तात्पर्य यह है कि–'एक ओर समाधिकाल में आपके स्वरूप की धुंधली सी झलक पाने के माहात्मय से मैं स्वतः ही सांसरिक शब्द, स्पर्श आदि विषयों का उपभोग करने से निवृत्त हो जाऊँगा, तो दूसरी ओर आपके द्वारा भी मुझे परिपूर्ण स्वरूपसमावेश का सुख वितरित किए जाने की कोई शीघ्रता दृष्टिगोचर नहीं हो रही है। स्पष्ट ही मैं दोनों प्रकार के सुखों से वंचित होने की कगार प पहुंचा हूँ। हे प्रभु! परिस्थिति अतिविषम हो रही है, अतः इस संकटपूर्ण परिस्थिति से बचाने के लिए शीघ्रातिशीघ्र और एक ही बार मुझ पर परिपूर्ण अनुग्रह कीजिए।

सततमेव भवच्चरणाम्बुजा
करचरस्य हि हंसवरस्य मे
उपरि मूलतलादपि चान्तरा–
दुपनमत्वज भक्तिमृणालिका ।। 10 ।।

अन्वयः–अज सततम् एव भवत् चरण अम्बुजआकरचरस्य मे हंसवरस्य (भवत्-) भक्तिमृणालिका उपरि मूलतलात् अपि च अन्तरात् अपि उपनमतु।

अज–हे जन्म-रहित प्रभु!, **सततम्**–सदा, **एव**–ही, **भवत्**–आप के, **चरण-अम्बुज**–चरण-कमलों के, **आकर**–(पराशक्ति रूपी) सरोवर में, **चरस्य**–संचार करने वाले, **मे**–मुझ, **हंसवरस्य**–राजहंस को, (**भवत्**–आप की), **भक्ति**–भक्ति रूपिणी, **मृणालिका**–कमल की डण्डी, **उपरि**–ऊपर से (अर्थात् स्वरूपप्रवेश के समय), **मूलतलात् अपि**–नीचे से (अर्थात् स्वरूप-विश्रांति के समय), **च**–और, **अन्तरात् अपि**–मध्य में (अर्थात् स्वरूप-साक्षात्कार रूपी मध्य-काल में भी), **उपनमतु**–प्राप्त हो (अर्थात् मेरी आत्मा आप की भक्ति का आनन्द सदा उठाती रहे)।

हे अजन्मा प्रभु! आपके चरणरूपी कमलों के 'उत्पत्तिस्थान'– अर्थात् पराशक्ति के रूपवाले सरोवर में हमेशा स्वच्छन्द विहार करने वाले मुझ राजहंस को, ऊपर, नीचे और मध्य इन तीनों प्रवेश की वेलाओं पर आपकी भक्ति का 'मृणाल'–अर्थात् बिस या कमलककडी उपलब्ध होती रहे।

संकेत–
प्रस्तुत मुक्तक साधकों के लिए एक प्रकार की कूट उक्ति है।
(क) साधनाक्रम में स्वरूप समावेश की तीन भूमिकाओं को पारिभाषिक रूप में ऊर्ध्व, मूल एवं मध्य कहा जाता है। इनसे क्रमशः समावेश में प्रारम्भिक प्रवेशकाल, स्वरूप विश्रान्तिकाल और स्वरूप साक्षात्कार काल ये तीन काल अभिप्रेत हैं। प्रस्तुत मुक्तक में आचार्य ने इन तीनों कालों को क्रमशः 'उपरि, मूलतलात्, अन्तरा'–इन तीन पारिभाषिक शब्दों से अभिव्यक्त किया है।
(ख) परिभाषा में 'हंस' ऐसी आत्मा को कहा जाता है जिसने भेदभाव का परित्याग=हान, और भेदभाव का स्वीकार=आदान किया हो अर्थात् दोनों को अपना स्वभाव ही बना डाला हो।

उपयान्तु विभो समस्तवस्तून्यपि
चिन्ताविषयं दृशः पदं च।
मम दर्शनचिन्तनप्रकाशा–
मृतसाराणि परं परिस्फुरन्तु ।। 11 ।।

अन्वयः– विभो समस्तवस्तूनि अपि मम चिन्ताविषयं च दृशः पदं उपयान्तु परं दर्शनचिन्तनप्रकाशअमृतसाराणि परिस्फुरल्तु।

थ्वभो–हे व्यापक ईश्वर!, **स्मस्त**–(संसार की) सारी, **वस्तूनि**–वस्तुएँ, **अपि**–भी, **मम**–मेरी, **चिन्ता**–चिन्ता (अर्थात् विकल्पों) के, **विषयं**–विषय, **च**–और, **दृशः**–(मेरे) नेत्र (आदि इन्द्रियों) के, **पदं**–विषय, **उपयान्तु**–बन जाएं, **परं**–पर केवल (इतनी सी बात हो कि), **दर्शन**–दर्शन, –और चिन्तन के समय (वे), **प्रकाश**–प्रकाश, और अमृत (अर्थात् विमर्श) रूपी, **साराणि**–सार वाले (हो कर), **परिस्फुरन्तु**–खिल उठें।

हे सर्वव्यापक परमेश्वर! जगत् के सारे पदार्थ मेरे चिंतन एवं दर्शन के विषय बनते रहें, परन्तु इतना हो कि मेरे दर्शन और चिंतन ईश्वरीय प्रकाश–विमर्श के सारवाले बनकर स्फुरित होते रहें।

संकेत–
आचार्य जी के कथन का तात्पर्य यह है कि संसार के सारे पदार्थ मुझे प्रकाश-विमर्शमय अर्थात् शिव-शक्ति यामल के रूपवाले दिखते रहें।

परमेश्वर तेषु तेषु कृच्छ्रे–
ष्वपि नामोपनमत्स्वहं भवेयम्।
न परं गतभीस्त्वदङ्गसङ्गा–
दुपजाताधिकसम्मदोऽपि यावत् ।। 12 ।।

अन्वयः–परमेश्वर अहं तेषु तेषु कृच्छेषु उपनमत्सु अपि न परं गत भीः (एव) भवेयं यावत् त्वदङ्गसङ्गात् उपजातअधिकसम्मदः अपि भवेयम्।

परमेश्वर–हे परमेश्वर!, **अहं**–मैं, **तेषु तेषु**–उन अनेक, **कृच्छेषु**–दुःखों के, **उपनमत्सु**–आने पर, **अपि**–भी, **न परं**–न केवल, **गत–भीः**–दूर हुए भय वाला (अर्थात् निर्भय), (**एव**–ही), **भवेयं**–बना रहूं, **यावत्**–बल्कि, **त्वद्**–आप के, **अङ्ग**–(चित् रूपी) शरीर के, **सङ्गात्**–स्पर्श से, **उपजात**–होने वाले, **अधिक**–अत्यन्त, **सम्मदः**–हर्ष को, **अपि**–भी, **भवेयम्**–प्राप्त करता रहूं।

हे परमेश्वर! भिन्न – भिन्न प्रकार के संकट आने के समयों पर मैं न केवल निडर ही बना रहूं बल्कि आपके चिदानन्दमय स्वरूप का स्पर्श पाने से (अर्थात् अन्तःबहि चित्बल का संचार हो जाने से) किसी अभूतपूर्व हर्ष का भी अनुभव करता रहूं।

संकेत–
जिन महापुरुषों की चित्तवृत्ति संकटपूर्ण परिस्थितियों में भी अडिग बनी रहती है उनको महावीर कहा जाता है। महावीर भूमिका पर पहुंचे हुए सिद्धजनों में परिपूर्ण चित्-बल की व्यापकता स्थिर बनी रहती है।

भवदात्मनि विश्वमुम्भितं यद्
भवतैवापि बहिः प्रकाश्यते तत्।
इति यद्दृढनिश्चयोपजुष्टं
तदिदानीं स्फुटमेव भासताम् ।। 13 ।।

अन्वयः–(प्रभो) यत् (इदं) विश्वं भवत्–आत्मनि उम्भितं तत् भवता एव बहिः अपि प्रकाश्यते इति यत् दृढ-निश्चयउपजुष्टं तदिदानीम् (अपि) स्फुटम् एव भासताम्।

(**प्रभो**–हे ईश्वर!), **यत्**–"जो, (**इदं**–यह), **विश्वं**–जगत्, **भवत्आत्मनि**–आपके (तुर्यानन्दमय) स्वरूप (रूपी सूत्र) में, **उम्भितं**–पिरोया गया है, **तत्**–वह, **भवता**–आप के स्वरूप से, **एव**–ही, **बहिः अपि**–(भेद-प्रथा के रूप में) बाहर से भी, **प्रकाश्यते**–प्रकाशित किया जाता है, **इति**–इस प्रकार, **यत्**–जो (यह बात मैंने), **दृढ–निश्चय**–दृढ़ निश्चय से, **उपजुष्टं**–अपनाई है (अर्थात् समावेश में अनुभव की है), **तदिदानीम्(अपि)**–वह अब भी (अर्थात् व्युत्थान में भी) (मुझे), **स्फुटम् एव**–प्रत्यक्ष रूप में, **भासताम्**–दिखाई दे।

हे प्रभु! 'आप परमात्मस्वरूप'– अर्थात् तुर्यानन्दस्वरूप में जो यह समूचा विश्व (धागे में माला की तरह) पिरोया हुआ है, वह आपके ही द्वारा बहिरंग रूप में प्रकाशित किया जाता है'– (समावेश की अवस्था में) इस प्रकार के जिस निश्चित विधान को मैंने अंगीकार किया है, उसका प्रत्यक्ष दर्शन चलती हुई व्युत्थान की अवस्था में भी स्पष्ट रूप में हो जाए।

संकेत–
आचार्य जी का तात्पर्य यह है कि उसके परिप्रेक्ष्य में समावेशकालीन एवं व्युत्थानकालीन अनुभूतियों में कोई अन्तर न रहने पाए। अन्तःबहिः सब कुछ समरस बन जाए।

कृपां कुरु मृडानीश सर्वगोऽसि निरंजन।
भवसन्तापहारी त्वं शरणागतवत्सल।।

आठवां स्तोत्र समाप्त

नवां स्तोत्र

प्रस्तुत स्तोत्र का दूसरा नाम 'स्वातन्त्र्यविजय' भी है। यह शब्द जन्म-जन्मान्तरों से खोई हुई आत्मिक स्वतन्त्रता को फिर से उजागर बनाने के अभिप्राय को द्योतित कर रहा है।

कदा नवरसार्द्रार्द्र -
सम्भोगास्वादनोत्सुकम्।
प्रवर्तेत विहायान्यन्
मम त्वत्सपर्शने मनः ।। 1 ।।

अन्वयः- (नाथ) नवरसआर्द्रसम्भोगआस्वादनउत्सुकं मम मनः अन्यत् (सर्वं) विहाय त्वद्स्पर्शने कदा प्रवर्तेत।

(**नाथ**-हे स्वामी!), **नव**-नित नये, **रस**-(भक्ति के) रस से, **आर्द्र**-आर्द्र-अत्यंत कोमल (अर्थात् अत्यन्त स्पृहणीय), **सम्भोग**-(समावेश रूपी) सम्भोग का, **आस्वादन**-चमत्कार करने के लिए, उत्सुकं-लालायित बना हुआ, **मम**-मेरा, **मनः**-हृदय, **अन्यत् (सर्वं)**-और सब कुछ (अर्थात् कल्पनाओं का जाल आदि), **विहाय**-छोड़कर, **त्वद्**-आपका, **स्पर्शने**-स्पर्श करने में, **कदा**-भला कब, **प्रवर्तेत**-लग जाये? (अर्थात् कब आपके समावेश का अनुभव करेगा?)

(हे स्वतन्त्र परमात्मदेव!) भला वह समय कब आएगा जब कि नित नये ही नये (आस्वाद वाले) भक्ति रस से सने हुए समावेशमय मिलन का आस्वाद लेने की तीव्र लालसा से भरा हुआ यह मेरा मन, अन्य सारी अभिलाषाओं को एकदम तिलांजलि देकर, केवल आपको स्पर्श करने की दिशा में अग्रसर बन जाए?

संकेत-पस्तुत मुक्तक में प्रयुक्त 'त्वत्सपर्शने'-शब्द से समावेश की अवस्था में परमेश्वर का स्पर्श करने का भाव अभिव्यक्त हो रहा है।

त्वदेकरक्तस्त्वत्पाद-
पूजामात्रमहाधनः।
कदा साक्षात्करष्यिामि
भवन्तमयमुत्सुकः ।। 2 ।।

अन्वयः- (प्रभो) त्वद्-एक-रक्तः त्वद्पादपूजामात्रमहाधनः उत्सुकः अयम् (अहं) भवन्तं कदा साक्षात् करिष्यामि।

(**प्रभो**-हे ईश्वर!), **त्वद्-एक-रक्तः**-केवल आप में ही अनुरक्त बना हुआ, **त्वद्**-(तथा) आप के, **पाद**-चरणों की, **पूजा**-पूजा ही, **मात्र**-केवल, **महाधनः**-जिसकी बड़ी धन-सम्पत्ति है, ऐसा, **उत्सुकः**-(और इसीलिये आप को पाने के लिए) लालायित बना हुआ), **अयम्**(अहं)-मैं, **भवन्तं**-आप (के चिदानन्द स्वरूप) का, **कदा**-भला कब, **साक्षात्**-प्रत्यक्ष दर्शन, **करष्यिामि**-करूंगा।

(हे प्रभु!) न जाने वह समय कब आएगा जब केवल आप के प्रति अनुरक्त और केवल आपके चरणों की पूजा करने की महती संपदा को लेकर मैं आप (चिदानन्दघन आराध्यदेव) का बड़ी उत्सुकता से साक्षात्कार कर पाऊँ?

गाढानुरागवशतो
निरपेक्षीभूतमानसोऽस्मि कदा।
पटपटिति विघाटिताखिल-
महार्गलस्त्वामुपैष्यामि ।। 3 ।।

अन्वयः- (परमात्मन्) गाढअनुरागवशतः (अहं) निरपेक्षीभूतमानसः अस्मि (एव) पटपद् इतिविघटित अखिल महाअर्गलः (सन्) कदा त्वाम् उपैष्यामि।

(**परमात्मन्**-हे परमेश्वर!), **गाढ**-अत्यन्त, **अनुराग**-अनुराग के, **वशतः**-कारण, (**अहं**-तो मैं), **निरपेक्षीभूत**-आकांक्षा-रहित, **मानसः**-हृदय वाला, **अस्मि** (**एव**)-हूँ ही, **पटपद्-इति**-(अब) पट-पट शब्द करके, **विघटित** - तोड़ी हुई, **अखिल** - समस्त, **महा-अर्गलः**-(अविद्या आदि रूपिणी) बड़ी अर्गलाओं वाला (अर्थात् तोड़े हुए समस्त बन्धनों वाला), (**सन्**-होकर), **कदा**-कब, **त्वाम्**-आप के पास, **उपैष्यामि**-पहुंच जाऊंगा।

(हे परमात्मदेव!) आपके गहरे अनुराग की विह्वलता से यह मेरा मन पूरी तरह आकांक्षाओं से रहित तो बन गया है, अब वह वेला कब आएगी जब मैं तडाक् तडाक् करके बड़े-बड़े 'अरगलों'-अर्थात् तीन मलों,

अख्याति, माया इत्यादि की मज़बूत सांकलों को तोड़कर आपके पास पहुंच पाऊँ?

उपैष्यामि - अर्थात् आपके स्वरूप की एकता प्राप्त करूंगा।

स्वसंवित्सारहृदया-
धिष्ठानाः सर्वदेवताः।
कदा नाथ वशीकुर्यां
भवद्भक्तिप्रभावतः ।। 4 ।।

अन्वयः - नाथ भवत्भक्तिप्रभावतः (अहं) स्व संवित्सारहृदय अधिष्ठानाः सर्व देवताः कदा वशीकुर्याम्।

नाथ - हे स्वामी!, **भवत्** - आप की, **भक्ति** - (समावेश रूपिणी) भक्ति के, **प्रभावतः** - प्रभाव से, (अहं - मैं), **स्व - संवित्** - (प्रकाश और विमर्श - रूप) स्वात्म - संविति के, **सार** - सार, **हृदय** - (चित्प्रकाश रूपी) हृदय में, **अधिष्ठानाः** - ठहरने वाली, **सर्व - देवताः** - सभी इन्द्रिय - देवियों को, **कदा** - भला कब, **वशीकुर्याम्** - वश में करूं (अर्थात् इन को अपने अधीन बना सकूं)?

हे नाथ! वह समय कब आएगा जब मैं आपकी भक्ति करने की महिमा से प्रकाश - विमर्शमयी स्वरूपसंवित् का निचोड़ बने हुए हृदयधाम में टिकी रहने वाली सभी करणशक्तियों को अपने वश में कर पाऊँ?

संकेत - प्रस्तुत मुक्तक में स्तोत्रकार अपने आराध्यदेव से यह प्रार्थना कर रहे हैं कि - 'हे प्रभु! मैं कब अपनी करणशक्तियों पर पूरा अधिकार प्राप्त करके चक्रेश्वर की पदवी पर संरूढ बन पाऊँ?

कदा मे स्याद्विभो भूरि
भक्त्यानन्दरसोत्सवः।
यदालोकसुखानन्दी
पृथङ्नामापि लप्स्यते ।। 5 ।।

अन्वयः - विभो भक्तिआनन्द रसउत्सवः कदा में भूरि स्यात् यदा पृथक्नामा अपि (अयं) (भाववर्गः) आलोकसुख आनन्दी लप्स्यते।

विभो - हे व्यापक ईश्वर!, **भक्ति** - (आप की) भक्ति रूपी, **आनन्द - रस** - आनन्द - रस का (वह), **उत्सवः** - उत्सव, **कदा** - भला कब से, **मे** - मुझे, **भूरि** - प्रभूत मात्रा में, **स्यात्** - प्राप्त होगा, **यदा** - जब (अर्थात् जिस अवस्था में), **पृथक्** - भिन्न - भिन्न, **नामा** - नामों वाला (होते हुए), **अपि** - भी, (**अयं** - यह), (**भाववर्गः** - भाव वर्ग), **आलोक** - चित् - प्रकाश के, **सुख आनन्दी** - आनन्द - रस से प्रपूरित बना हुआ, **लप्स्यते** - कहलायेगा?

हे प्रभु! मेरे लिए कब वह आपकी भक्ति के आनन्दरस को छकने का बड़ी धूमधाम वाला त्यौहार आएगा जब कि अलग अलग नाम - रूप वाले सारे (सांसारिक) भाव भी चतुर्दिक् चित्प्रकाश की आनन्दमयता में ही तल्लीन हो जाएँ?

ईश्वरमभयमुदारं
पूर्णमकारणमपह्नुतात्मानम्।
सहसाभिज्ञाय कदा
स्वामिजनं लज्जयिष्यामि ।। 6 ।।

अन्वयः - (प्रभो) ईश्वरम् अभयम् उदारं पूर्णम् अकारणम् (तथा) अपह्नुत आत्मानं स्वामिजनं सहसा अभिज्ञाय (अहं) कदा लज्जयिष्यामि।

(**प्रभो** - हे प्रभु!), **ईश्वरम्** - सर्व - ऐश्वर्य - सम्पन्न, **अभयम्** - अभय - स्वरूप, **उदारं** - उदार - चित्त, **पूर्णम्** - पूर्ण अर्थात् आकांक्षारहित, **अकारणम्** - कारण - रहित अर्थात् नित्य - स्वरूप, (**तथा** - और), **अपह्नुत - आत्मानं** - (अपनी स्वातंत्र्यशक्ति से) छिपाये हुए स्वरूप वाले, **स्वामिजनं** - (आप) स्वामी को, **सहसा** - (शांभव - आवेश से) एकबारगी, **अभिज्ञाय** - पहचान कर (अर्थात् प्रत्यक्ष दर्शन करके), (**अहं - मैं**), **कदा** - भला कब, **लज्जयिष्यामि** - लज्जित करूंगा? (अर्थात् आप को भक्त - जनों में प्रकट करूंगा।

(हे परमेश्वर!) न जाने कब मैं सारी विभूतियों से परिपूर्ण, अभय वर देनेवाले, लोकोत्तर आशय वाले, नित्यतृप्त, कारण से रहित - (अर्थात् स्वयंसिद्ध), और स्वरूप को छिपाते रहने के स्वभाव वाले अपने स्वामी को, एकदम (अतर्कित रूप में) पहचान कर, लज्जित कर दूँगा?

संकेत- प्रस्तुत मुक्तक में स्तोत्रकार के कथन का अभिप्राय यह है कि स्वत्वगोपन तो परमेश्वर का अकाट्य स्वभाव है अतः उनके वास्तविक स्वरूप का परिचय प्राप्त कर सकना अत्यन्त कठिन कार्य है। क्या कभी वैसा समय आएगा जब मैं शाम्भव-समावेश के द्वारा सहसा उनके वास्तविक स्वरूप की पहचान पाकर उनको लज्जित कर दूँगा अर्थात् उनके स्वरूप गोपनात्मक स्वभाव का अपवाद बनकर भक्तमंडली में उनके स्वरूपरहस्य को अनावृत्त कर सकूँगा?

कदा कामपि तां नाथ
तव वल्लभतामियाम्।
यया मां प्रति क्वापि
युक्तं ते स्यात्पलायितुम् ।। 7 ।।

अन्वयः-नाथ तव तां कामपि वल्लभताम् (अहं) कदा इयाम् यया मां प्रति ते पलायितुं क्वापि युक्तं न स्यात्।

नाथ-हे स्वामी! **तव**-आप की, **तां**-उस, **कामपि**-अलौकिक, **वल्लभताम्**-प्रेमपात्रता अर्थात् कृपापात्रता को, (अहं-मैं), **कदा**-भला कब, **इयाम्**-प्राप्त करूं (अर्थात् मैं कब आप की कृपा का पात्र बनूं), **यया**-जिस (कृपा के प्रभाव) से, **मां प्रति**-मेरे विषय में (अर्थात् मेरे सामने से), **ते**-आप का, **पलायितुं**-भागना (अर्थात् अपने स्वरूप का छुपाना), **क्वापि**-किसी दशा में भी, **युक्तं**-ठीक, **न स्यात्**-नहीं होगा?

हे स्वामी! न जाने कब मैं किसी 'उस'-अर्थात् लोकभूमिका से अतिक्रान्त 'वल्लभता'-अर्थात् असाधारण प्रेमपात्रता की स्थिति को प्राप्त करूँ, जिसके प्रभाव से आपके लिए, किसी भी परिस्थिति में, मुझसे दूर भागना ठीक नहीं होगा।

त्त्वतोऽशेषजन्तूनां
भवत्पूजामयात्मनाम्।
दृष्ट्यानुमोदितरसा-
प्लावितः स्यां कदा विभो ।। 8 ।।

अन्वयः- विभो (अहं) कदा अशेषजन्तूनां तत्त्वतः भवत्पूजामय आत्मनां (दृष्ट्वा) दृष्टया अनुमोदित रस आप्लावितः स्याम्।

विभो-हे व्यापक प्रभु!, (अहं-मैं), **कदा**-भला कब, **अशेष**-सभी, **जन्तूनां**-प्राणियों को, **तत्त्वतः**-यथार्थ रूप में, **भवत्**-आप की, **पूजा**-पूजा करने में, **मय**-लगे हुए, **आत्मनां**-स्वरूप वाले, (**दृष्ट्वा**-देखकर), **दृष्टया**-(इस पारमार्थिक) दृष्टि का आश्रय लेकर, **अनुमोदित रस**-आनन्द-रस से, **आप्लावितः**-आप्लावित अर्थात् व्याप्त, **स्याम्**-हो जाऊं?

(हे आनन्द के सागर!) पारमार्थिक दृष्टि में संसार के सारे जीवधारी हरेक क्रिया करते समय आत्मभाव पर ही टिके रहने के कारण वास्तव में आपकी ही अर्चना करने में जुटे रहते हैं, वह समय कब आएगा जब मैं भी उन्हीं की पारमार्थिक दृष्टि से अनुमोदन किए जाने वाले आनन्दरस से भिगोया जाऊँ?

ज्ञानस्य परमा भूमि-
र्योगस्य परमा दशा
त्वद्भक्तिर्या विभो कर्हि
पूर्णा मे स्यात्तदर्थिता ।। ९ ।।

अन्वयः-विभो या त्वद्-भक्तिः ज्ञानस्य परमा भूमिः (तथा) योगस्य परमा दशा (मता) तदर्थिता मे कर्हि पूर्णा स्यात्।

विभो-हे व्यापक स्वामी!, **या**-जो, **त्वद्-भक्तिः**-(स्वरूप-समावेश रूपिणी), आप की भक्ति, **ज्ञानस्य**-ज्ञान की, **परमा**-सर्वोत्कृष्ट, **भूमिः**-अवस्था, (तथा-और), **योगस्य**-योग की, **परमादशा** (मता)-पराकाष्ठा (मानी गई) है, **तदर्थिता मे**-उस के लिए मेरी प्रार्थना, **कर्हि**-कब, **पूर्णा**-पूर्ण अर्थात् कृतार्थ, **स्यात्**-होगी? (अर्थात् मुझे वह भक्ति कब प्राप्त होगी?

हे स्वामी! केवल आपकी सच्ची भक्ति ही ज्ञान की सब से उत्कृष्ट भूमिका, और योगसाधना की आगे बढ़ी हुई पराकाष्ठा है, उसी भक्ति की अवस्था को प्राप्त करने के लिए मेरी याचना न जाने कब स्वीकृत हो जाएगी?

सहसैवासाद्य कदा
गाढमवष्टभ्य हर्षविवशोऽहम्
त्वच्चरणवरनिधानं
स्वस्य प्रकटयिष्यामि ।। 10 ।।

अन्वयः-(प्रभो) त्वत्चरण वरनिधानं सहसा एव आसाद्य (एवं) गाढम् अवष्टभ्य (तथा फलतः) हर्ष विवशः (सन्) अहं कदा (तत् निधानं) सर्वस्य प्रकटयिष्यामि।

(**प्रभो**-हे ईश्वर!), **त्वत्** - आप के, **चरण-वर**-(पराशक्ति रूपी) उत्कृष्ट चरणों के, **निधानं**-कोष को, **सहसा एव**-एकबारगी ही (अर्थात् आप की अनुग्राहिका शक्ति से ही), **आसाद्य**-प्राप्त कर के, (एवं-और), **गाढम्**-भली भांति, **अवष्टभ्य**-अपना कर (अर्थात् उसे सुरक्षित रखकर), (**तथा फलतः**-तथा फलस्वरूप), **हर्ष विवशः**-परमानन्द-पूर्ण, (**सन्**-होकर), अहं-मैं, **कदा**-भला कब, (**तत् निधानं**-उस कोष को), **सर्वस्य**-सभी भक्तों के सामने, **प्रकटयिष्यामि**-प्रकट करूंगा?

(हे प्रभु!) मैं कब आपके 'पावन चरणों'-अर्थात् पराशक्ति के रूपवाले खज़ाने को सहसा प्राप्त करने से (अन्तः-बहिः) आनन्दविभोर होकर, और उस निधि को (सदा के लिए) सुरक्षित बनाकर, सारी भक्तमंडली के सामने प्रकट कर पाऊँ?

परितः प्रसरच्छुद्ध
त्वदालोकमयः कदा।
स्यां यथेश न किंचिन्मे
मायाच्छायाबिलं भवेत् ।। 11 ।।

अन्वयः-ईश (अहं) परितः प्रसरत्शुद्धत्वद्आलोकमयः कदा स्याम् यथा मे किंचित् मायाछायाआबिलं न भवेत्।

ईश-हे स्वतन्त्र स्वामी!, (अहं-मैं), **परितः**-चारों ओर, **प्रसरत्**-व्याप्त हुए, **शुद्ध**-(और) अत्यन्त निर्मल, **त्वद्**-आप के, **आलोक**-चित्-प्रकाश से, **मयः**-सम्पन्न, **कदा**-कब, **स्याम्**-बनूं, **यथा**-जिसके फलस्वरूप, **मे**-मेरा, **किंचित्**-कुछ भी, **माया**-भेद-प्रथा रूपी, **छाया**-अन्धकार से, **आबिलं**-मलिन, **न**-न, **भवेत्**-होने पाये?

(हे प्रकाशस्वरूप!) न जाने कब मैं चारों ओर फैले हुए आपके निर्मल चित्-प्रकाश के ही रूपवाला बन पाउँगा, जिसके फलस्वरूप मेरे लिए कोई भी पदार्थ माया की छाया से धुंधला न बना रहे?

आत्मसात्कृतनिःशेष-
मण्डलो निर्व्यपेक्षकः।
कदा भवेयं भगवं-
स्तवद्भक्तगणनायकः ।। 12 ।।

अन्वयः-भगवन् आत्म सात्कृतनिःशेषमण्डलः निर्व्यपेक्षकः (सन्) (अहं) कदा त्वद्भक्तगणनायकः भवेयम्।

भगवन्-हे भगवान्, **आत्मसात्कृत**-चित्-स्वरूप के साथ अभिन्न बनाये हुए, **निःशेष**-(सदाशिव से पृथ्वी तक के) सभी, **मण्डलः**-भुवनों वाला, **निर्व्यपेक्षकः**-(और इसी लिए) आकांक्षा-शून्य, (**सन्**-होकर), (**अहं**-मैं), **कदा**-भला कब, **त्वद्**-आप के, **भक्त-गण**-भक्त-जनों का, **नायकः**-प्रधान नियन्ता, **भवेयम्**-बन जाऊं?

हे भगवान! 'आत्मभाव'-चित्-प्रकाश के साथ समरस बनाए हुए भुवनों वाला, और पूरी तरह आकांक्षाओं से रहित बना हुआ मैं कब आपके भक्तगणों (अर्थात् शिवगणों) का अग्रणी बन जाऊँ?

नाथ लोकाभिमाना-
मपूर्वं त्वं निबन्धनम्।
म्हाभिमानः कर्हि स्यां
त्वद्भक्तिरसपूरितः ।। 13 ।।

अन्वयः-नाथ लोकअभिमानानाम् अपूर्वं निबन्धनं त्वम् (एव) (असि) (परम्) (अहं) त्वद्भक्तिरसपूरितः (एवं) महाभिमानः कर्हि स्याम्।

नाथ-हे स्वामी!, **लोक**-लोक अर्थात् रुद्र तथा क्षेत्रज्ञ-प्रमाताओं के, **अभिमानानाम्**-अभिमान के, **अपूर्वं**-विशेष, **निबन्धनं**-कारण (तो), **त्वम्**-आप, (एव-ही), (असि-हैं), (परम्-पर), (अहं-मैं), **त्वद्**-आप की, **भक्ति**-भक्ति के, **रस**-रस से, **पूरितः**-परिपूर्ण, (एवं-तथा), **महाभिमानः**-(पूर्णाहन्ता रूपी) महान् अभिमान से युक्त, **कर्हि**-भला कब, **स्याम्**-बन जाऊं?

हे नाथ! संसार भर के (रुद्र एवं क्षेत्रज्ञ) प्रमाताओं में पाए जाने वाले (उनके अपने अपने अनुरूप)

प्रमातृ–अभिमानों के आप ही स्वतन्त्र कारण हैं, न जाने कब मैं भी आपकी भक्ति के रस का भरपूर पान करने से 'महाभिमान'–अर्थात् मैं ही विश्वात्मा चिदानन्दघन शिव हूँ'–इस प्रकार के परिपूर्ण अहंभाव से भरित (सर्वोत्कृष्ट कोटि का) प्रमाता बन जाऊँ?

संकेत- इस मुक्तक पर श्रीसद्गुरु महाराज की लिखी हुई पादटिप्पणी इस प्रकार है- ब्रह्मा आदि पांच मुख्य कारणों को रुद्रप्रमाता कहते हैं, और सांसारिक समृद्धिशाली व्यक्तियों को क्षेत्रज्ञ प्रमाता कहते हैं।

अशेषविषयाशून्य–
श्रीसमाश्लेषसुस्थितः।
शयीयमिव शीताङ्घ्रि–
कुशेशययुगे कदा ।। 14 ।।

अन्वयः- (भगवन्) अशेषविषयअशून्यश्रीसमाश्लेषसुस्थितः (सन्) (अहं) शीत अङ्घ्रिकुशेशययुगे कदा शयीयम् इव।

(भगवन्-हे ईश्वर!), **अशेष**-सभी, **विषय**-(रूप आदि) विषयों से, **अशून्य**-पूर्ण, **श्री**-भक्ति-लक्ष्मी के, **समाश्लेष**-आलिंगन से, **सुस्थितः**-सुखी, (**सन्**-होकर), (**अहं**-मैं), **शीत**-(आप के) शीतल (अर्थात् संसार का संताप हरने वाले), **अङ्घ्रि**-चरण रूपी, **कुशेशय**-कमलों के, **युगे**-जोड़े में, **कदा**-भला कब, **शयीयम् इव**-सो जाऊँ अर्थात् विश्राम करूं?

(हे प्रभु!) सारे (रूप, रस आदि) विषयों से भरपूर आपकी भक्ति–रूपिणी लक्ष्मी को अपनाने से सुखी बना हुआ मैं, न जाने कब आपके शान्तिदायक चरणकमलों की जोड़ी पर मानो सो जाऊँ अर्थात् नतमस्तक हो जाऊँ?

भक्त्यासवसमृद्धाया–
स्त्वपूजाभोगसम्पदः।
कदा पारं गमिष्यामि
भविष्यामि कदा कृती ।। 15 ।।

अन्वयः- (प्रभो) (अहं) भक्ति आसव समृद्धायाः त्वत् पूजा-भोग संपदः पारं कदा गमिष्यामि (अत एव) कदा कृती भविष्यामि।

(**प्रभो**-हे प्रभु!) (**अहं**-मैं), **भक्ति**-भक्ति रूपिणी, **आसव**-मदिरा से, **समृद्धायाः**-बढ़ी हुई, **त्वत्**-आप की, **पूजा**-पूजा के, **भोग**-उपयोग रूपी, **संपदः**-संपत्ति की, **पारं**-चरम सीमा को, **कदा**-कब, **गमिष्यामि**-प्राप्त करूंगा, (**अत एव**-और इस प्रकार), **कदा**-कब, **कृती**-कृतार्थ (अर्थात् सफल-मनोरथ), **भविष्यामि**-हो जाऊंगा।

(हे प्रभु!) न जाने कब मैं आपकी भक्तिरूपी मदिरा की मस्ती से परिपूर्ण अर्चना का उपभोग करने के रूपवाली विभूति के शिखर पर पहुंच पाऊँ और सफल हुई मनोकामना वाला बन पाऊँ?

आनन्दबाष्पपूर–
स्खलितपरिभ्रान्तगद्गदाक्रन्दः।
हासोल्लासितवदन–
स्त्वत्स्पर्शरसं कदाप्स्यामि ।। 16 ।।

अन्वयः- (प्रभो) आनन्दबाष्पपूरस्खलितपरिभ्रान्तगद्गद आक्रन्दः (एवं) हास-उल्लासितवदनः (अहं) त्वत्स्पर्शरसं कदा आप्स्यामि।

(**प्रभो**-हे स्वामी!), **आनन्द**-आनन्द के, **बाष्प**-आंसुओं की, **पूर**-धारा से, **स्खलित**-रुकी हुई, **परिभ्रान्त**-परिभ्रान्त (अर्थात् विस्मयान्वित), **गद्गद**-और अस्पष्ट, **आक्रन्दः**-पुकार वाला, (**एवं**-तथा), **हास**-(परमानन्द रूपी) अट्टहास से, **उल्लासित**-खिले हुए, **वदनः**-मुख वाला (होकर), (**अहं**-मैं), **त्वत्**-आप के, **स्पर्श–रसं**-अमृत के रस को, **कदा**-भला कब, **आप्स्यामि**-(समाधि तथा व्युत्थान दोनों अवस्थाओं में) प्राप्त करूंगा।

(हे महादेव!) न जाने मैं कब (समावेशमय) हर्ष की उछाल से बहती हुई अश्रुधारा से हकलाए हुए, अस्त–व्यस्त और गद्गद स्वर में बिलखता हुआ, और ठठाकर हंसने से खिले हुए मुखवाला बनकर, आपका स्पर्श करने के (लोकोत्तर) आह्लाद को प्राप्त करूँ?

प्शुजनसमानवृत्ता–
मवधूय दशामिमां कदा शम्भो।
आस्वादयेय तावक–
भक्तोचितमात्मनो रूपम् ।। 17 ।।

अन्वयः-शम्भो पशु जनसमानवृत्ताम् इमां दशाम् अवधूय (अहं) तावकभक्त-उचितम् आत्मनः रूपं कदा आस्वादयेय।

शम्भो-हे महादेव!, **पशु-जन**-तुच्छ लोगो के, **समान**-समान, **वृत्ताम्**-व्यवहार वाली, **इमां**-इस, **दशाम्**-(अज्ञान की) दशा को, **अवधूय**-झाड़ कर, (अहं-मैं), **तावक**-आप के, **भक्त**-भक्त-जनों के, **उचितम्**-योग्य, **आत्मनः**-अपने, **रूपं**-स्वरूप (अर्थात् चिद्रूप स्वात्मस्थिति) का, **कदा**-कब, **आस्वादयेय**-चमत्कार करूं?

हे शंकर! न जाने कब मैं, इस पशुजनों के समान आचरण करने वाली, और निन्दनीय अवस्था का बहिष्कार करके, आपके भक्तजनों को सजने वाले आत्माराम रूप में (सदा के लिए) रममाण रहूँ?

लब्धाणिमादिसिद्धि-
विगलितसकलोपतापसन्त्रासः।
त्वद्भक्ति रसायनपान-
क्रीडानिष्ठः कदासीय ।। 18 ।।

अन्वयः-(प्रभो) लब्धअणिमाआदिसिद्धिः (अतएव) विगलितसकलउपताप-सन्त्रासः (सन्) त्वद् भक्ति रसायन पान क्रीडानिष्ठः आसीय।

(**प्रभो**-हे प्रभु!), **लब्ध**-प्राप्त की हैं, **अणिमा**-(अभेदमयी) अणिमा, **आदि**-आदि, **सिद्धिः**-(अष्ट-) सिद्धियां जिसने, ऐसा, (**अत एव**-और इसलिए), **विगलित**-नष्ट हो गए हैं, **सकल**-सभी, **उपताप**-दुःख, **सन्त्रासः**-भय जिसके, ऐसा, (**सन्**-होकर), **कदा**-कब, **त्वद्**-आप की, **भक्ति**-भक्ति रूपी, **रसायन**-रसायन (अर्थात् अमृत) का, **पान**-पान करने की, **क्रीडा**-क्रीडा में, **निष्ठः**-लीन, **आसीय**-बना रहूं।

(हे पार्वतीनाथ!) न जाने कब मैं अणिमा आदि (सिद्धियों का वरदान पाकर और सारे कष्टों एवं भयों को नष्ट करके आपकी भक्ति के रूपवाले रसायन (स्वास्थ्यवर्धक औषधी) का पान करते रहने के खिलवाड़ में मस्त हो जाऊँ?

नाथ कदा स तथाविध
आक्रन्दो मे समुच्चरेद् वाचि।
यत्समनन्तरमेव
स्फुरति पुरस्तावकी मूर्तिः ।। 19 ।।

अन्वयः-नाथ सः तथाविधः आक्रन्दः मे वाचि कदा समुच्चरेत् यत्समनन्तरम् एव तावकी मूर्तिः (मे) पुरः स्फुरति।

नाथ-हे स्वामी!, **सः**-वह, **तथाविधः**-उस प्रकार की (अर्थात् अलौकिक), **आक्रन्दः**-पुकार, **मे वाचि**-मेरी वाणी में से, **कदा**-भला कब, **समुच्चरेत्**-निकलेगी, **यत्**-जिसके, **समनन्तरम् एव**-साथ ही, **तावकी**-आप का, **मूर्तिः**-(परमानन्द-पूर्ण) स्वरूप, (**मे**-मेरे), **पुरः**-सामने (अर्थात् समावेश में), **स्फुरित**-चमक उठे!

हे स्वामी! न जाने मेरी वाणी से, 'वह'- अर्थात् लोकोत्तर, और 'वैसी'-अर्थात् परारूपिणी मनुहार कब उच्छलित होगी जिसके उपरांत तत्काल ही आपकी भव्यमूर्ति 'मेरे सामने'-अर्थात् समावेशमय प्रत्यक्ष साक्षात्कार में, स्फुरायमाण होने लगे।

गाढगाढभवदङ्घ्रिसरोजा-
लिंगनव्यसनतत्परचेताः।
वस्त्ववस्त्विदमयत्नत एव
त्वां कदा समवलोकयितास्मि ।। 20 ।।

अन्वयः-(प्रभो) गाढ-गाढभवत् अंघ्रिसरोज आलिंगनव्यसनतत्परचेताः (अहं) इदं वस्तु अवस्तु च त्वाम् अयत्नतः एव कदा सम् अवलोकयितास्मि।

(**प्रभो**-हे स्वामी!), **गाढ-गाढ**-अत्यन्त दृढ़ता से, **भवत्**-आप के, **अंघ्रि**-(ज्ञान और क्रिया रूपी) चरण, **सरोज**-कमलों के, **आलिंगन**-आलिंगन के, **व्यसन**-व्यसन में, **तत्पर**-लगे हुए, **चेताः**-हृदय वाला, (**अहं**-मैं), **इदं वस्तु अवस्तु च**-सत् तथा असत् पदार्थों से युक्त (अर्थात् भाव-अभाव-मय) इस (विश्व) को, **त्वाम्**-आप के स्वरूप में, **अयत्नतः एव**-बिना प्रयास के ही (अर्थात् बिना ध्यान, जप आदि के ही), **कदा**-भला कब, **सम्**-भली भांति, **अवलोकयितास्मि**-देखूंगा।

(हे अक्षमालाधारी!) आपके चरणकमलों के साथ प्रगाढ़ आलिंगन करने की लालसा से भरे हुए चित्तवाला मैं कब इस भावरूप और अभावरूप पदार्थों से भरे हुए विश्व को, किसी भी आयास के बिना, आपके रूप में देख पाऊँ?

पराभट्टारिकादेवी सदा दुर्गतिहारिणी।
अज्ञाता मातृका स्वैरं विहरद्धृदये सदा।।

नवां स्तोत्र समाप्त

शैवाचार्य अमृतवाग्भव
तथा
काश्मीर शैव दर्शन

- डॉ. जागीर सिंह

श्रीमदमृतवाग्भवाचार्य की रचनाओं, विशेषकर "श्रीपरमशिवस्तोत्रम्" एवं "महानुभवशक्तिस्तव:" आदि के अध्ययन से स्पष्ट होता है कि इनकी विचारधारा निशुद्धतया काश्मीर अद्वैत शैव - सिद्धान्त से सम्बन्धित है। यह दर्शन तर्कसंगत, वैज्ञानिक एवं परिपूर्ण माना जाता है, क्योंकि यह आस्तिक - नास्तिक भारतीय दर्शनों में सर्वोपरि स्थान रखने वाले अद्वैत वेदान्त द्वारा भी न सुलझाई गई समस्याओं का उचित एवं तर्कसंगत बोधगम्य समाधान प्रस्तुत करता है। चार्वाक, बौद्ध और जैन मतों में ईश्वर की सत्ता मानी नहीं गई है। सांख्य की जड़ प्रकृति और निष्क्रिय पुरुष से सृष्टि वेद-सम्मत नहीं है। योग का ईश्वर भी हक विशेष पुरुष ही है। न्याय-वैशेषिक परमाणुओं से सृष्टि की बात करता है, तो मीमांसा उसकी नित्यता की पुष्टि करता है। वेदान्त का शान्त ब्रह्म और अनिर्वचनीय माया स्वयं एक पहेली है।

आचार्य की विचारधारा विशुद्ध म्प से आगमिक परम्परा वाली विचार धारा से ओतप्रोत है, जिसके प्रवर्तक भैरव अथवा भगवती भैरवी हैं। यह उनसे जगत् कल्याणार्थ उपदेशात्मक शैली में विनिसृत होकर कालान्तर में उनके अनुग्रह प्राप्त महान शैवाचार्यों दुर्वासा, वसुगुप्त, सोमानन्द, उत्पलदेव, अभिनव गुप्ता आदि द्वारा एक प्रौढ़ तर्कसंगत, परिपूर्ण दार्शनिक परिवेश को प्राप्त हुआ है।[1]

"श्रीपरमशिवस्तोत्रम्" के अनुसार आचार्य ने स्वयं भगवान दुर्वासा के परमानुग्रह से शाम्भवयोग में उनसे दीक्षा ली थी और इस तरह वे अद्वैत शैव दर्शन में निष्णात हुए।[2]

श्रीमदमृतवाग्भवाचार्य के अनुसार परमेश्वर ही एकमात्र परमार्थिक परमसत्ता है। वह विश्वोत्तीर्ण एवं विश्वमयरुप है।[3] वह अद्वितीय, अनुपम और सच्चिदानन्दस्वरुप है।[4] वह अपने स्वरुपभूत विलास (शक्ति) से चित, आनन्द, इच्छा, ज्ञान और क्रिया शक्तियों के रुप में विकसित होता हुआ सृष्टि, स्थिति, संहार, विलय और अनुग्रह रुप पध्नचकृत्यों को सदा करता रहता है। वह अपने आनन्द के लिए स्वेच्छा से ही बिना किसी बाह्य उपदानादि साधन के शिव से लेकर पृथिवी पर्यन्त जगत् का अवभासन करता है। इस अवरोहण लीला में वह स्वयं पारतन्त्र्य का अनुसन्धान करता हुआ अवकल्पित परतन्त्र पशुभाव को ग्रहण कर लेता है और अपने परिपूर्ण स्वातन्त्र्य (परिपूर्णकतृंता) को भुला - सा डालता हुआ अपूर्णमन्यतात्मक आणवमल, भेदप्रथामथ मायीयामृत तथा सीमितकर्तृता के अभियान से युक्त कर्म-वासनामय कार्ममल से जकड़ित हो जाता है। माया और कलादि षड्कच्नतुकों के पाश में बंधा हुआ दुःखों से प्रताड़ित होता रहता है। इस प्रकार लुप्त हुए ऐश्वर्यवाला शुभाशुभ योनियों में जाता रहता है और जीवत्व (पशुत्व, संसारित्व) को प्राप्त होता है।

पुनः आरोहण लीला में शिवेच्छा से शास्त्राध्ययन, सद्गुरूपदेश से शाम्भवादि उपायों के अनुसरण अथवा स्वयं के प्रातिभबल से स्वात्म-प्रत्यभिज्ञात हुआ इस प्रकार स्वतन्त्रता के अनुसन्धान से परिपूर्ण स्वातन्त्र्यरुप पतिभाव का अनुभंव करता है।[5] जिस प्रकार समुद्र, तरंग, लहर, बुदबुद आदि अनेक अवकल्पित नामरुपों में अभिव्यक्त होने पर भी अपने समुद्रतत्त्व से च्युत नहीं होता है, उसी प्रकार आत्म-परमेश्वर सभी अवकल्पित नाम, रुपों, भावों अथवा आभासों में अभिव्यक्त होने पर भी अपने पारमार्थिक स्वभाव से अक्षर ही रहता है।

यही परमेश्वर के तत्त्वतः अचलत्वरुप में चलत्व का अवभास कहा जाता है, जो उसकी विमर्शस्वभाव शक्ति के कारण कल्पित विश्वमय नाना आभासों को प्रकाशित करने से प्रतीत होता है। अतः समस्त जगत लीला आत्म परमेश्वर के विलास के

1. (क) कैलासाद्रौ भ्रमन् देवो मूर्त्या श्रीकण्ठरूपया। अनुग्रहायवातीर्णश्चोदयामास भूतले। मुनिं दुर्वाससं....शास्त्रं रहस्यं कुरु तादृशम्। -शि.दृ. 7/109-10
2. वन्देऽत्रिनन्दनं विश्ववन्दितं करूणार्णवम्। कोपभट्टारकं पूर्णयोगदीक्षाप्रदं गुरूम्। - प.शि.स्तो., श्लो.-2
3. प्रकाशमात्ररूपाय विमशामर्शपिणे। नित्योदिताय शान्ताय नमो मह्यं शिवात्मने। -प.शि.स्तो., इतो-6
4. सच्चिदानन्दस्वरूपं सच्चिदानन्दभासितम्। विश्वोत्तीर्णं विश्वमयमद्वैतं स्वविज्ञासतः। - आ.वि., 2/23
5. कल्पिते जनमनिधने कल्पितां जीवतां तथा। स्वात्मविज्ञानमात्रेण विलाप्य सुखमश्नुताम्। -आ.वि., 3/11

विमर्श स्वभाव होने के कारण ही है। इस विलास को ही स्वातन्त्र्य शक्ति, परिपूर्णकर्तृता, महामाया, महाविद्या एवं परिपूर्ण चैतन्यादि नामों से सम्बोधित किया जाता है। व्यवहार में इसी को शिव-शक्ति नाम से अभिहित किया जाता है। यह विश्वोत्तीर्णता के रुप में अर्न्तमुखी और इच्छादि शक्तियों से पञ्चकृत्यों के रुप में विश्वमयता की बहिर्मुखी लीला (स्पन्दतता) ही आत्मा का विलास कही जाती है। यह आत्मा (परमसत्ता) स्वतः सिद्ध एवं नित्योदित है। किसी भी बाह्य प्रमाण इत्यादि से इसे सिद्ध नहीं किया जा सकता, जिस प्रकार पाद से शिर की माया को पार नहीं किया जा सकता। देश, काल और आकार की सीमा में भी उसे बांधा नहीं जा सकता, क्योंकि यही सभी का मूलाधार है। वास्तव में सुख-दुःख इत्यादि सभी आत्मा द्वारा ही प्रकाशित मात्र होते हैं और पारमार्थिक सत्ता स्वात्मा की ही होती है।[6]

अतः शाश्वत् एवं पूर्ण सुख की प्राप्ति तथा आवागमन जनित त्रिविध दुःखों से निवृत्ति के लिए आत्म-परमेश्वर का प्रत्यभिज्ञान करना परम आवश्यक है। यही सर्वोत्कृष्ट उपाय मानव का परमधर्म एवं चरम लक्ष्य है।[7] क्योंकि जन्म-मरण, जीवता, वर्ण, धर्म, मत, मतान्तर, जाति-पाँति, ऊँच-नीच, निर्धन-धनवान, राग-द्वेष, पाप-पुण्य, बन्ध-मोक्ष इत्यादि सभी कल्पित हैं। इन्हीं को सत्य मानने से जीव दुःख पाता है। जब स्वात्मविज्ञान हो जाए तो इनका नाश हो जाता है, जिस से परमशिव की प्राप्ति हो जाती है।[8]

आचार्य का यह कथन अक्षरशः श्रुति-स्मृति एवं आर्ष महापुरुषों के उपदेश के अनुकूल है। जैसे याज्ञवलक्य स्मृति के अनुसार यज्ञानुष्ठान, आचार, इन्द्रियनिग्रह, अहिंसा, दान, वेदाध्ययन और पुण्य कर्म इत्यादि कार्यों में से ही श्रेष्ठ धर्म है, जो योग (देक्यभाव) द्वारा आत्मा का परिज्ञान करना है।[9]

स्वात्मविज्ञान की प्राप्ति के लिए श्रोत्रिय और ब्रह्मनिष्ठ सद्‌गुरु की विनम्र सेवा-उपासना परम सहायक होती है, जिससे स्वानन्द के कारण पूर्णनिर्मल एवं सच्चिदानन्दरुप का अनुभव होता है।[10] रहस्य ज्ञान की उपलब्धि के लिए सद्‌गुरु की परम आवश्यकता का उपदेश वेदान्त[11] के साथ तथा भगवान श्रीकृष्ण ने भी अर्जुन को गीता में दिया है।[12]

प्रायः सभी मत-मतान्तरों एवं धर्म-शास्त्रों में कर्म-अकर्म का विचार मुख्य रुप से पाया जाता है और उनके अनुसार अनुसरण करने वाले इसी कर्मजाल के कर्त्तव्यों में फंसे हुए दुःखी देखे जाते हैं। यह कर्म-मीमांसा व्यवहारिक एवं सर्वथा उपयोगी होने पर भी अज्ञान के प्रभाव के अधीन होने पर निःश्रेयस् की अपेक्षा प्रेय (प्रवृत्ति, भोग, सांसरिकता के) मार्ग में ही फंसा देती है, जो आत्मोत्थान की अपेक्षा आत्मपतन का कारण बन जाती है। इसलिये आचार्य ने कर्म-अकर्म विचार को मायाक्षेत्रवर्ती गूढ़ों के लिए ही उपयुक्त कहा है, आत्मस्वरुप विज्ञानी पण्डितों के लिए कभी भी नहीं। अतः आत्मविज्ञानपूर्वक कोई भी वर्ग बांधने वाला नहीं होता है, प्रत्युत् आत्मोत्थान में सहायक होता है।[13]

गीता में भी भगवान श्रीकृष्ण ने अर्जुन को ऐसा ही उपदेश दिया है।[14]

इसलिए आत्म-प्रत्यभिज्ञान की प्राप्ति के लिए आचार्य ने ज्ञानयोगात्मक शाक्तोपाय[15] की साधना का अनुसरण परमसहायक बतलाया है। वास्तव में अशुद्ध विकल्प (मैं स्थूल हूँ, ब्राह्मण हूँ, क्षत्रिय हूँ, मैं यह करता हूँ, वह करता हूँ आदि) ही द्वैतता अतएव सांसरिकता, बन्धन, जीवभाव के कारण होते हैं।[16] शाक्त उपाय में शुद्ध विकल्पों[17] (मैं पूर्ण, परमेश्वर हूँ, समस्त जगत मेरी शक्ति का ही विकास रुप है) का अभ्यास किया जाता है, जिससे अशुद्ध विकल्प का नाश हो जाता है। फलतः सांसरिकता का नाश हो जाता है।[18] इस से नित्यसिद्ध सर्वत्र व्यापक प्रकाशरूप जैसे उपलब्ध दर्पण के ऊपर से मैल एवं जल

---

6. सुखं दुखं च तत्तस्य यथा येन प्रकल्पितम्। परमार्थतया स्वात्माऽतिरिक्तं वस्तु नास्ति हि। –आ.वि., 3 / 16
7. जीवभावे दृढे यत्नो दृढः कार्यो मुमुक्षुभिः। विज्ञानाय स्वरूपस्य नोपायोऽस्ति ततः परम्। –तदेव, 3 / 17
8. कल्पिते जन्मनिधने कल्पितां जीवतां तथा। स्वात्मविज्ञानमात्रेण विलाप्य सुखमश्नुताम्। –आ.वि., 3 / 11
9. इत्याचारदमाहिंसादानस्वाध्यायकर्मणाम्। अयं तु परमो धर्मो यद्योगेनात्मदर्शनम्। –याज्ञ.स्मृ., 1 / 8
10. श्रोत्रियं ब्रह्मनिष्ठं स्वं श्रोत्रियाद् ब्रह्मनिष्ठतः। विज्ञाय सच्चिदानन्दसो विहरता सदा। – आ.वि., 3 / 23
11. समितपाणिः श्रोत्रियं ब्रह्मनिष्ठम्। – वे.सा., 30
12. तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शितः। –भ.गी., 4 / 34
13. कर्माकर्मविचारो हि मूढानां भेददर्शिनाम्। कृते स्वरूपविज्ञानां पण्डितानां न जात्वपि। –आ.वि., 5 / 17
14. यस्य सर्वेसमारम्भाः कामसंकल्पवर्जिताः। ज्ञानाग्निदग्धकर्माणंतमाहुः पण्डित बुधाः। –भ.गी., 4 / 19
15. उच्चाररहितं वस्तु चेततैव विचिन्तयन्। यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते। –मा.वि.तं., 2 / 22
16. विकल्पबलात् एव जन्तवोबद्धम् आत्मानम् अभिमन्यन्ते। स अभिमानः संसारप्रतिबन्धहेतुः। –तं.सा. / पृ. 21
17. स च एवंरूपः समस्तेभ्यः परिच्छिन्नस्वभावेभ्यः शिवान्तेभ्यः तत्त्वेभ्योयत् उत्तीर्णम् अपरिच्छिन्नसंविन्मात्ररूपं तदेव परमार्थः तदेव च अहम्। अतो विश्वोत्तीर्णे विश्वात्मा च अहम् इति। –तं.सा., पृ. 21
18. (क) अतः प्रतिद्वन्द्विरूपो विकल्प उदितः संसारहेतुं विकल्प दलयति हति अभ्युदयहेतुः। – तं.सा.पृ., 21

के ऊपर से काई के हट जाने से अभिव्यक्त हो जाता है। इससे स्वात्म-परमेश्वर की अनुभूति पुनः होने लगती है, जो विद्यमान होते हुए भी द्वैत के अज्ञान आवरण के कारण अनुभव में नहीं आता। शुद्ध विकल्प का कार्य उस आवरण को दूर करना मात्र है, स्वात्मरुप को वह प्रकट नहीं कर सकता।[19] शैवी शास्त्रों में भी सत्तर्क (यथार्थ ज्ञान) स्वात्मविज्ञान का साक्षात् उपाय ही माना गया है और इसको विविध प्रकारों से चित्त पर अंकित किया जाना बताया गया है। वे सभी प्रकार शुद्ध विकल्प ज्ञान के ही भिन्न-भिन्न रुप होते हैं। जैसे- याग, जप, व्रत, योग, स्नान, पूजन, ध्यान और होम। अतः शुद्ध विद्यानुकूल जो कोई भी विकल्पज्ञान हो, उसके पुनः पुनः करने को ज्ञानयोग कहते हैं।[20]

उस अभ्यास से वह शुद्ध विकल्पज्ञान साधक की बुद्धि पर ऐसा आरुढ़ हो जाता है कि उसकी सत्यता पर उसे इतना पक्का विश्वास हो जाता है, जितना किसी को अपने नाम पर तथा अपने साथ अपने माता-पिता आदि के सम्बन्ध पर होता है।[21] इस ज्ञानयोग में शुद्ध विकल्पमयी भावना का अभ्यास होने से इसे ज्ञानयोग, भावना योग और शाक्त योग भी कहते हैं।

शाक्तोपाय के अन्तर्गत शुद्ध विकल्प की होम साधना पर आचार्य ने विशेष बल दिया है। इस होम साधना में- ''सभी पदार्थ परमेश्वर के तेज से बने हैं- अर्थात् आत्म-परमेश्वर के विलास द्वारा ही समस्त विश्व प्रपञ्च कल्पित है।'' इस विचार को पूरी तरह रूढ़ बनाने के लिए भावना द्वारा सभी भावों को आत्म-परमेश्वररुप परसंवित् में गलाकर तद्रूप बना दिया जाता है अर्थात आत्मसात् कर लिया जाता है।[22] इससे प्राप्त होने वाले समावेश को शाक्त समावेश कहते हैं।

जैसे काश्मीर अद्वैत शैव दर्शन के आचार्यों ने अपनी कृतियों में चिति (परमशिव, परासंवित, पराशक्ति) का स्वेच्छा से अवरोहण क्रम से चित्त (जीव, पशु)[23] और पुनः आरोहण क्रम से चित्त बन जाना परमेश्वर (पशुपति) का अपने विलास (स्वातन्त्र्य) द्वारा अपने आनन्द के लिए ही अवरोहण क्रम से पशु और पुनः आरोहण क्रम से पशु का पशपति बन जाना अभिव्यक्त किया है[24] उसी प्रकार अमृतवाग्भवाचार्य ने आत्मविलास में आत्म परमेश्वर (पशुपति को अपने विलास (स्वातंत्र्य)) द्वारा अपने आनंद के लिए ही अवरोहण क्रम से पशु का पशुपति बन जाना अभिव्यक्त किया है।[25]

आज के इस वैज्ञानिक युग में यद्यपि तथाकथित भौतिक अभ्युन्नति आकांश को स्पर्श करने का प्रयत्न कर रही है, परन्तु नैतिकता एवं मानवीय मूल्यों के निरन्तर पतन के कारण देश, धर्म, वर्ग, आश्रम, आचार-व्यवहार, देवी-देवता, देवस्थान एवं कर्मानुष्ठान आदि के परिप्रेक्ष्य के परस्पर वैमनस्य तथा उग्रवाद उसे पृथिवी के वक्षस्त्रक्ष को भी चीरकर पाताल की ओर घसीट रहा है। इस विश्व प्रलयंकारी अग्नि को शान्त करने के लिए काश्मीर शैव दर्शन में लोकचार, वर्णाश्रम, देवी-देव, द्रव्य एवं कर्म इत्यादि की सीमा से अतिक्रान्त, अद्वैतामृतरस परिपूर्ण आत्म-प्रत्यभिज्ञान महोदधि का सदुपदेश दिया गया है।[26] आचार्य अमृताग्भव ने इसी विचारधारा को दृढ़तापूर्वक प्रस्तुत करते हुए कहा है कि सभी प्रकार का धर्म, कर्म, वर्णाश्रमादि का आचार-व्यवहार माया क्षेत्रवर्ती है। इसलिए परमश्रेय की प्राप्ति के लिए परिपूर्ण नैर्मव्यरुप प्रदान करने वाला आत्म-प्रत्यभिज्ञान परमावश्यक है।[27]

इस जड़ चेतनरुप समस्त जगत् प्रपय्न की आधारभूत एक ही मूलशक्ति पारमार्थिक महासत्ता है। देश, काल, रुप और परिस्थिति, आकार के कारण विविध रुपों में अवभासित होने के कारण उसे ही विविध नामों से जाना जाता है। अतः आत्मा, ब्रह्म, शिव, पराशक्ति, विष्णु, भगवान, ईश्वर, बुद्ध, अल्लाह, प्रभु, जिन, सत्गुरु इत्यादि तत् तत् दर्शन सिद्धान्त धर्म आदि सम्मत एक ही आनन्दात्मिका परमसत्ता के नाम हैं।[28] इसलिए इस भयावह समय में संकीर्ण भावों से ऊपर उठकर प्रतिपादित सच्चाई को समझकर उसका अनुसरण करना आत्म कल्याण एवं विश्व शान्ति के लिए महान श्रेयस्कर है।[29]

---

19. परं तत्त्वं तु सर्वत्र सर्वरूपतया प्रकाशमेव इति न तत्र। विकल्पः कस्यैचित् उपक्रियायै खण्डनायै वा। –तदेव, पृ. 23

20. सत्तर्कः एवं साक्षात्तोत्रापायः। स च बहुप्रकारतया संस्कृतोभवति। तद्यथा यागो, जपो, व्रतं, स्नानं, पूजनं, ध्यानं, होमो, योग इति। –तदेव, पृ. 25

21. परमगुरुपादैरपि शिवदृष्टौ :– एकबारं प्रमाणेन शास्त्रांगा गुरुवाक्यातः शिवत्वे सर्वस्थे प्रतिसत्त्या दृढात्मना।

करणेन नास्ति कृत्यं क्वापि भावनयापि ता। सकृण्ज्ञते सुवर्णे किं भावना करणादिना।

र्स्वदा पितृमात्रादितुल्यदार्ढयते सत्यता। – ई.प्र.वि., 1–1–1, शि.दृ., 7/5–7

22. यदभासाद् दृश्यमाभाति तस्य चित्त्वं न किं स्फुटम्। पश्याम्यहमिदं सर्वमिति मूढोऽपि मन्यते। – आ.वि., 2/13

23. चितिरेव चेतनपदावरूढा चेत्यसंकोचिनी चित्तम्। – प्र.दृ.सू., 5

24. तत्पदिज्ञाने चित्तमेव अन्तर्मुखी भावेन चेतनपदाध्यारोहात् चितिः। – तदेव, सू. 13

25. स्वविलासेनावरूढ आरुरुक्षुः स्वयेच्छया।,आरोहते सदानन्दो नैर्मल्योल्लास पण्डितः। – आ.वि., 5/4

26. उत्सृज्य लौकिकाचारमद्वैतं मुक्तिदं श्रयेत्। स समं सर्वदेवानां तथा वर्णाश्रमादिये। द्रव्याणां समातदर्शी स मुक्तः सर्वबन्धनैः। आ.मै. तथा हि.सू.वि., 3/22

27. कर्मानुष्ठानतो नैव नैर्मल्यं पूर्णामाप्यते। स्वात्मस्वरूपविज्ञाननिश्चयात्तु लभ्यते। – आ.वि., 5/11

28. आत्मा ब्रह्म परः शिवोऽथपरमासंवित् स्वभावोऽश्रवा। सोमो वा पुरुषोऽपि वाथ भगवान् कर्ताथकर्मापिवा। बुद्धो वाथ जिनोऽपि वा गुरुरथो हानिर्न काप्यत्र मे। तत्तच्छर्थन सिद्धभूरभिमतानन्दात्मिका पातु माम्। – आ.वि., 2/24

29. शिवमस्तु सर्वजगतां, परहितनिरताः भवन्तु भूतगणाः। दोषाः प्रयान्तु नाशं, सर्वत्र सुखीभवतु लोकः।

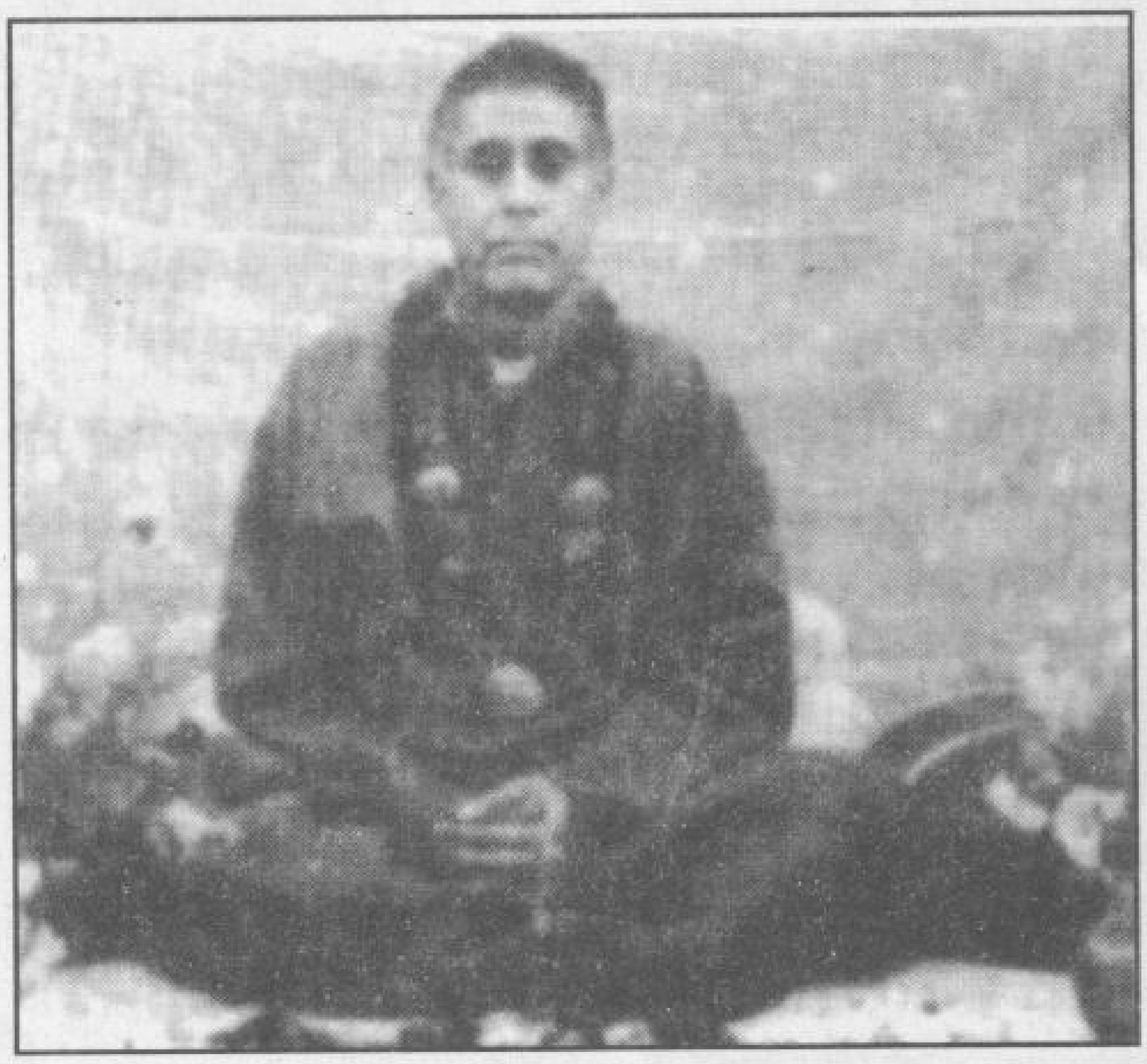
आध्यात्मिक अनुशासन

स'त्युम व्याख्यान

(जुलाई 6, 1980)

ज़रूरी कथ–2, यम तु तिहुंद फल

ईश्वरस्वरूप स्वामी लक्ष्मण जुवन आ'स्य 1980 स मंज़ आध्यात्मिक अनुशासनस प्यठ व्याख्यान का'शिर्य पाठ्य दित्यमत्य। तिहिंद्य भक्त तु ज़ा'न्यमुत्य तु मा'न्यमत्य व्यदवान स्व. जानकीनाथ कौल कमलन आ'स्य यिम व्याख्यान लीखिथ थ'व्यमत्य। यिहंदी सुपुत्र स्व. अनुपम कौल न कोर यिमन हुंद संकलन युस ज़न ईश्वर आश्रम ट्रस्टन 1993स मंज़ किताबि रूपस मंज़ छापोव। यिम व्याख्यान छि अ'स्य यछ़ान वारि–वारि मालिनी हुंद्यन परनवाल्यन ति वातनावन्य।



अज़ छि वनन्य पां'छ यम। तिम छि भगवान पतंजलिस सु'न्दि वनन मुता'बिक यिम– **अहिंसा**– अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य त अपरिग्रह।

1. **अहिंसा** – अहिंसा छे दोयि प्रका'र्य। अमुख्य त मुख्य।

अमुख्य अहिंसा गयि ज़ि ट्यो'ठ तु त्रोष न वनुन। कां'सि प्यठ गछ़न न कठोर शब्द इस्तेमाल करुन्य।

मुख्य अहिंसा ग'यि मामस ख्योन। अमि खा'तर छु शास्त्रन सख्त सज़ा वोनमुत। अख मामस प्यूंत ख्यनस छु आ'ठन ज़न्यन पाप लगान। तिम छि–

(1) वनन बोल (2) मानन बोल (3) रनन बोल

(4) कुनन बोल (5) ह्यनु वोल (6) पकनावनु वोल

(7) ख्यन वोल (8) मारन वोल।

'अनुमन्ता विश्वसितः
संस्कर्ता क्रयविक्रयी।
निहन्ता उपहर्ता च
खादकश्चेति घातकः।'

यि छु मनु महाराजन 'मनुस्मृति' मंज़ वोनमुत।

याज्ञवल्क्य स्मृति मंज़ ति छु याज्ञवल्क्यन वोनमुत ज़ि मामस ख्यन वा'लिस छ त्रे पाप लगान–

(1) प्राण–हरण–प्राणन हुन्द घात करनुक पाप।

(2) वीर्यक्षेप–वुहन ज़न्मन छु न मामस ख्यनु वोल पूर ज़िन्दगियि ज़िन्दु रोज़ान। अमि पतु क्याह छुस बनान, केंह ति छु न पताह।

(3) पीडायि–वुहन ज़न्मन ताम छु यि पीड़ायि मंज़य रोज़ान। यि संसार छु स्वप्नय। यथ मंज़ गछ़ि खबरदार रोज़ुन। भगवान् वसिष्ठ छुना भगवान् रामस वनान–

**'स्वप्नेंद्रजालवत्पश्य
दिनानि त्रीनि पंच वा।
क्षेत्रमित्रधनागार–
दारादायादि सम्पदा।।'**

'जा'गीर, मित्र, धन, घरु, स्त्री, सन्तान इत्याद्यक ख्वसु संसारुच यि सां'पता छि, यि छे सा'रय केंछ़न दोहन तामय पोषब'न्य। लेहाज़ा गछ़ि अथ वुछुन तिथय पा'ठ्य यिथ पा'ठ्य बा'ज्यगर सं'ज़ बा'ज्य छे आसान।'

लेहज़ा यथ स्वप्नवत् संसारस मंज़ ज़न्म ह्यथ क्याजि करि

मनुष्य यिथ्य अघूर्य पाप। पनुन टोठ ति गछ़ि न अथ मामस ख्यन किस पापस मंज़ ह्यन अनुन। ज़ामतरिस ति गछ़ि न युथ खा'र करुन। मामस ख्यन सूत्य छु न अंकिसय ज़न्मस पाप लगान बल्कि वारियाहन ज़न्मन ताम छु यि पाप रोज़ान'

मनु महाराजन छु वोनमुत–

i. **'यावन्ती पशुलोमानि तावत्कृत्वो हि मारणम्।**

वृथा पशुघ्नः प्राप्नोति पेत्य जन्मनि जन्मनि।।'

यम्युक मतलब छु ज़ि यीत्य प'श संदिस शरीरस प्यठ वाल छि आसान तीत्यन ज़न्मन छु अ'म्य सुन्द मामस ख्युनु वाल्यन भय पतय रोज़ान।

ii. **'वर्षे वर्षे अश्वमेधेन**

यो यजेत शतं समाः।

मांसानि च न खादेत् यः

तयोः पुण्यफलं समम्।।'

युस प्रथ वरियि हतस वरियन ताम अश्वमेघ करि तु युस मामस खेयि न यिमन दोशव'न्य हुन्द पुण्य फल छु बराबर।

अव खा'तर छु वोनमुत ज़ि मामस गछ़ि न ख्योनुय त न गछ़ि ब्याख ति अमि खा'तरु तयार करुन। कां'सि ति गछ़ि न मामस ख्युनुच राय दिन्य या कुनि कस्म तोर कुन तम्बलाबुन।

शैवमतस मंज़ ति छु मामस ख्युनुक निषीध कोरमुत। शैव शास्त्रस मंज़ छु वनिथ–

'न विवाहे पशुं हन्यात्

न चात्मार्थे कदाचन।

यागकालेऽपि न हन्यात्

नष्टे बन्धुसमागमे।।'

विवाहकिस अवसरस प्यठ गछ़ि न पोश मारुन। न गछ़ि पननि यछ़ायि पानस क्युतुय मामस ख्यनकि गरज़ मारुन। यज्ञस प्यठ (राज़कठ बेतरि खा'तर) ति गछ़ि न पशु–बलि दिन्य त कां'सि टा'ठि बान्धव सुन्दिस मरनस प्यठ ति गछ़ि न मामसुक व्यवहार करुन।

नोट– श्री सतराम जी ति आ'स्य अथ सभायि मंज़ बिहिथ। तिमव ति वनि स्वा'मी जियिन्य आज्ञा ह्यथ अख जु कथु। गोडन्यथय पोरुख यि श्लोक त वोनुख तम्युक अर्थ ति–

'सुरा मत्स्या पशोर्मांसं

द्विजातीनां बलिस्तथा।

धूर्तैः प्रवर्तितं यज्ञे

नैतद्वेदेषु कथ्यते।।'

शराब, गाडु त कां'सि प'श्य सुन्द मामस त बेयि जानवरन हं'ज बलि दिन्य–यिमु छि दुष्ट प्रकृति वाल्यव लुकवुय यज्ञस मंज़ करनच राय दिचुमुच। वेदन मंज़ छयिय न यिम कथु कुनि ति वनिथ।

तवु पत वोन श्री सतराम जियन ज़ि वेदस मंज़ छे यि कथ यिथ पा'ठ्य वनिमच–

'कपिंजलानालमेत्.........'

ति गव ज़ि कपिंजल युस अख जंगली पक्षी छु त'म्य सुंज़ बलि गछ़ि यज्ञस प्यठ दिन्य। यि छु तमिसुन्दिय खा'तर वोनमुत यमिस ज़न रजोगुण प्रक्रच किन्य मामस ख्यनच स्यठा रूची आसि। सु छु कपिंज़ल पक्षी स्यठा प्रयत्न क'रिथ छां'डिथ अनान, यज्ञस मंज़ तमिसुंज़ बलि दिवान तु पतु यज्ञ–शेष सार्यनय बान्धवन मंज़ बा'गरा'विथ पत पानस ति ख्यवान। यि कथ या यि व्यध छे मामस ख्यनचि रुचि वा'लिस अथ मंज़ रोड अटकावन खा'तरय व'निमच। शास्त्र मंज़ छि व'निम'च यि निवृत्ति खा'तरय प्रवृत्ति ह'न्ज़ व्यध।

'न मांसभक्षने दोषो

न मद्ये न च मैथुने।

प्रवृत्तिरेषा भूताना

निवृत्तेस्तु महाफलः।।'

मामस ख्यनस, शराब चनस त स्त्री–प्रसंगस छु न दूष, ति क्याज़ि ज़ीवन छु ओरकुन झुकाव यथ प्रवृत्त वनान छि। मगर हरगाह यिमव निशु मनुष्य बाज़ रोज़ि, निवृत्ति मंज़ रोज़ि, तथ छु स्यठा बोड फल। 'प्रवृति' हुन्द मतलब छु ज़ि ज़न्म–मरणुच प्रवृ'च ह'ज़ ब्वद आसन्य। ज़न्म–मरनच ब्वद यमिस पोत हेयि तमिस छय थ'ज़ गथ मेलान। भगवान कृष्णन छु गीतायि मंज़ वोनमुत अर्ज़न दीवस–

'अनेकजन्म संसिद्धस्ततो याति परां गतिम्।'

'अनेक ज़न्म' छु श्री शंकरानन्द जियन गीता ह'ज़ि टीकायि मंज़ अर्थ कोरमुत 'द्वित्रि जन्मान्' जु–त्रे ज़न्म। ति गव ज़ि हरगाह द्वन–त्र्यन ज़न्मन ति मांस–भक्षण आदि पापव निशु बचोमुत आसि कांह साधक, तमिस ति छे परम–गति मेलान। अवय छु मामसुक ग्वडन्यथ निषेध कोरमुत। बेयि ति छु वोनमुत–

'नाकाशात्पतितं मांसं

न वृक्षान्नच पर्वतात्।

रक्तशोणितसंभूतं

तस्मात्मांसं परित्यजेत्।'

मामस न छु आकाशि वसान, न छु कुलिस खसान तु न छु पर्वतस प्यठय मेलान। यि छु रथ तु वीर्य निशिय पा'द सपदान। लेहज़ा गछ़ि मामसुक परित्याग करुन।

महाभारतस मंज़ छे यि वार्ता ज़ि अर्ज़न दीव येलि करणस सूत्य युद्ध करान–करान छोकुन ह्योतुन तु युधिष्ठिरस ह्यचन निराशा हिश सपदन्य, त'म्य वोननस ज़ि यि गाण्डीव धनुष छुन वोन्य त्रा'विथ। अर्ज़न दीवस गव मनस बडू खीद, ति क्याज़ि त'म्य आ'स प्रतिज्ञा क'रमच ज़ि युस म्ये गाण्डीव धनुष त्रावन बापथ ज़ांह ति वनि तमिस निम बु शम्शेरि सूत्य त'तिय कलु च'टिथ।

अर्जुन दीव ओस पनुनि प्रतिज्ञायि मंज़ पूरु उतरान क्याहत्यय आसिहे। त'म्य क'ड यकदम तलवार मगर तैतिय गव द्वन्‌त त्र्यन मंज़। सोंचनि लोग ज़ि यपा'र्य छुम पिता समान बोय त यपा'र्य प्रतिज्ञा। अति आव भगवान कृष्ण तु त'म्य क'रनस यि दुविधा दूर यि व'निथ–

'प्राणिणाममवधः तात सर्वज्यायान्मतो मम।

अनृतं वा वदेद्वाचं न तु हिंस्यात् कदाचन।।'

(महाभारतस मंज़)

'ही टाठि! सार्यनुय खोतु ब'ड कथ छे म्यानि रायि मंज़ यिय ज़ि कां'सि प्रा'णी सुन्द ति गछ़ि न वध करुन। अपुज़ त्यय पेयि वनुन मगर मारुन गछ़ि न कांह ति कुनि ति जातन।' अवय छु हिंसा करनुक स्यठा निषेध कोरमुत।

यि व'निथ ह्योत श्री सतराम जियन विराम त स्वा'मी जी महाराजन कोर पनुन व्याख्यान बेयि शुरू– (सम्पादक)

2. सत्य – सत्य–पोज़ वनुन गव यथार्थ भाषण करुन। किथ पा'ठ्य?

'सत्यं ब्रूयात्प्रियं ब्रूयान्नब्रूयात्सत्यमप्रियम्।।'

पोज़ गछ़ि वनुन मगर सु गछ़ि टोठ पोज़ आसुन। अटोठ पोज़ गछ़ि न ज़ांह ति वनुन। मखोलस मंज़ ति गछ़ि न असत्य भाषण करुन। अप्रैल–फूल करुन ति गव अपुज़ वनुन।

'यथावृत्तकथनं न सत्यम्'

यिय वुछि तु तिय वनुन, ति गव न पोज़ वनुन। पोज़ वननस मंज़ गछ़ि ब्वज़ हुन्द ठीक इस्तेमाल करुन। पोज़ वननस मज़ छु बल।

3. अस्तेय–अस्तेय गव कुनि कस्मच चूर न करन्य। 'वुछ कोताह पां'स छु अमिस। यि ओस राथुय म्ये मातहत। जूनियर (junior) आ'सिथय गव दोहन मंज़ सीनियर (senior)। ओस म्ये थदुन त थद्यव यि।' यिम व्यचार ति गछ़न न आसन्य मनस मंज़।

'ईशावास्यमिदं सर्वं
यत्किंच जगत्यां जगत्
तेन त्यक्तेन भुंजीथा
मा गृधः कस्यस्विद्धनम्।।'

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत्–येमि सारिय ज़गतुक मा'लिख छु भगवान शिव। त'म्य छुनय च़ेय कें'छ काल खा'तर यि भूग द्युतमुत।

तेन त्यक्तेन भुंजीथा– त'म्य यि द्युतनय ति ख्ये आ'श क'रिथ।

मा गृधः कस्यस्विद्धनम्– धन छा कां'सि हुन्द ? यि च़ेय छुनय द्युतमुत कें'छ काल खा'तर ति ख्ये। बेयि सु'न्दिस म ज़ाग।

अस्तेयुक फल छु–

'अस्तेयप्रतिष्ठायां सर्वरत्नोपलब्धिः।'

(पा. यो. दर्शन– 2/37)

येलि कुनि कुस्मुच चूर न करनुक यम गछ़ि पूर पा'ठ्य निश्चय त्येलि छे सार्यनुय रत्नन हं'ज़ प्राप्ति यूगिसय सपदान।

4. ब्रह्मचर्य– चूर्युम यम गव शरीर, मन त वा'णी किन्य ब्रह्मचर्युक पालन करुन। स्त्री–संयोगुच वासना ताम गछ़ि त्रावन्य।

फल छु यिय ज़ि वीर्यलाभ छु सपदान। ओज तु तीज़ छु बडान। तपस्या करन तु ईश्वर सुन्द साक्षात्कार करनु खा'तुर युस बल आवश्यक छु सु छु बडान।

'ब्रह्मचर्य प्रतिष्ठायां वीर्यलाभः।।'

(योगसूत्र– 2/38)

'तद्गोपितं स्याद्धर्मार्थं
धर्मं ज्ञानार्थमेव च।
ज्ञानं तु ध्यानयोगार्थं
सेऽचिरात्परिमुच्यते।।'

वीर्यबल गछ़ि धर्म चूरि र'छ़िथ थवुन। सु धर्म छु ज्ञान–प्राप्ति खा'तुरय आवश्यक। सु ज्ञान छु ध्यान–यूग स्यद्ध करन खा'तरु। येमिस सु स्यद्ध गव सु छु टुकानुय येमि संसारकि ज़यन्तु त मर नु कि दुःख निशि म्वकलान।

अमि वीर्यबलुच रा'छ क'र लक्ष्मणजियन येलि च़ोदाहन व'रियन राम तु सीतायि सूत्य वनवास ओस। येलि सीता रावणन चरि नियि तु अथ संघर्षस मंज़ आ'स्य त्रा'व्यमुत्य तमि पनन्य ज़ेवर खूल्य–खूल्य विमान प्यठु प'थुरिस। येलि छ़ांडव लोग तु वान्दरव अ'न्य यिम ज़ेवर सोम्बरा'विथ। लक्ष्मणजियस वोनुख यिम पर्ज़नावुन्य। त'म्य वोननख बु हयकु सीता मातायि हु'न्द्य केवल पायलय आ'त्य पर्ज़ना'विथ, ति क्याज़ि म्ये छ न तमिसुन्द्यव च़रणव प्यठ तमिसुन्दिस शरीरस प्यठ ज़ांह ति नज़र दिच़मच़। यि ग'यि वीर्यबलच रा'छ करुन्य।

5. अपरिग्रह–जमाह करुन छे अख ब'ड ब्यमा'र्य। फुटुमुच़ किलिहना, प्रा'न्य छ्येनिमुच़ पलवहना, क्रेछ्यदन छि अतिय ब्रा'र्यिका'नी प्यठ यपा'र्य हुपार्य सोम्बरिथ थवान। यिमव सूत्य क्याह लाभ छु। फज़ूल परेशा'नी। बेयि ज़रूरत बगा'र ति चीज़ सोम्बरा'विथ पतु दोबरिथ थवन्य।

अम्युक फल छु ज़ि यूगियस छे बेयन ज़न्मन हं'ज़ ति पा'येज़ान बनान–

'अवरिग्रहस्थैर्ये जन्मकथन्ता सम्प्राप्तिः'

(योगसूत्र – 2/39)

मे गोछ़ व'रियस मंज़ दौयि फिरि वोहरवोद आसुत यिमे अलावु प्रॉपर्टी छे स्व छुनहा बु सा'रुय बा'गरा'विथ तु खत्म क'रिथ।

(सार्यवुय कोर च़रिपोप)

स्माप्त

ASHRAM NEWS

Authentic Version of Swami Lakshmanjoo's Revelations on Vijñâna Bhairava to be Made Available Soon

The long wait is at last over. Authentic version of Swami Lakshmanjoo's commentary on Vijñâna Bhairava, one of the most important texts of Kashmir Shaiva praxis, will be now available to scholars and spiritual aspirants. Transcripts of Swamiji's discourses and oral teachings on this unique ancient work have been painstakingly compiled and edited by the Universal Shaiva Fellowship, USA, running into more than 200 pages. After thorough checking and cross-checking and correlating with Swamiji's recordings in Kashmiri, Hindi and English as well as written notes, the material has been passed on to Ishwar Ashram Trust also for bringing out a printed version and also audio cassettes.

Vijñâna Bhairava offers as many as 112 dhâranâs or practical methods for self-realization according to the spiritual status and psychological inclinations of aspirants and Swamiji's revelations on it are based on his own deep insights and profound mystical experiences. Earlier renderings of this unique manual on spiritual practice by scholars like Paul Reps, Lilian Silburn and Thakur Jaidev Singh were all based on what they learnt after studying it at Swamiji's feet.

Ishwar Ashram Trust hopes to make Swamiji's revelations on Vijñâna Bhairava accessible very soon to his devotees, researchers and others interested in studying this ancient text which has a great relevance for modern times.

Pañcastavî with Swami Lakshmanjoo's Commentary: Ishwar Ashram Trust Publishes Revised Edition

The Ishwar Ashram Trust has brought out a revised and vastly improved edition of the Pañcastavî with Ishwarswaroop Swami Lakshmanjoo's commentary and translation to fulfill a long standing demand of devotees. The original edition of the work was published over three decades back and had gone out of print. Written by Dharmacharya, who probably belonged to South India, this hymnal masterpiece composed in praise of the Great Goddess Mahâtripurasundarî is most popular in Kashmir.

Ashram Condoles Shri Jawahar Lal Bhatt's Bereavement

Shrimati Dhanwati Bhatt, mother of Shri Jawahar Lal Bhatt, a long-time disciple of Swami Lakshmanjoo left for her heavenly abode on January 2, 2008. Members of the Ishwar Ashram Trust have expressed their deep condolences to Shri Bhatt on his bereavement, praying that Lord Shiva may bestow His infinite grace on the departed soul.

हीं

Ishwar Ashram Trust

(Founded by Ishwar Swaroop Swami Lakshman Joo Maharaj)
Srinagar: Guptaganga, Ishber (Nishat)- 191 021 (Kashmir)
Jammu: 2-Mohinder Nagar, Canal Road, Jammu-180 002
Delhi: R-5, Pocket D, Sarita Vihar, New Delhi-110 076

Calender of Events

Date	Day	Event
2007		
March 19	Monday	Navreh (New Year)
April 14	Saturday	Janma Jayanti Swami Lakshmanjoo Maharaj
May 9	Wednesday	Varsh Swami Lakshmanjoo Maharaj
July 29	Sunday	Shri Guru Purnima
August 28	Tuesday	Shravana Purnima
September 3	Monday	Janmashtami
September 28	Friday	Pitrapaksha yajña of Swami Mehtab Kakji
September 29	Saturday	Nirvana Jayanti – Yearly yajña His Holiness Swami Lakshmanjoo Maharaj
November 14	Wednesday	Janma Jayanti Swami Mehtab Kakji
2008		
January 5	Saturday	Janma Jayanti Swami Ramji Maharaj
February 5	Tuesday	Annual yajña Swami Ramji Maharaj
March 5	Wednesday	Mahashivaratri
March 9	Sunday	Annual yajña Swami Mehtab Kak ji
April 7	Monday	Navreh (New Year)
May 2	Friday	Jamna Jayanti Ishwarswaroop Swami Lakshmanjoo.

ISHWAR ASHRAM TRUST

(FOUNDED BY SHRI ISHWARSWAROOP SWAMI LAKSHMANJOO MAHARAJ)

Srinagar Ashram:
Ishber Nishat.
P.O. Brein.
Srinagar (Kashmir)- 190 021
Tel.: 0194-2461657

Jammu Ashram:
2, Mohinder Nagar,
Canal Road,
Jammu (Tawi)-180 002
Tel.: 0191-2553179, 2555755

Delhi Ashram:
R-5, Pocket 'D'
Sarita Vihar,
New Delhi-110 076
Tel.: 011- 26958308, 981000995

MEMBERSHIP FORM

To,

The Secretary
Ishwar Ashram Trust, Delhi

Date ....

I, hereby request you kindly to enrol me as a member of the SRINAGAR/JAMMU/DELHI/MUMBAI Kendra of the Trust in the category indicated below:

Donor	One time donation of Rs. 1.00 Lakh.	
Patron	One time donation of Rs. 10,000.00	
Life Member	One time donation of Rs. 3,000.00	
Associate Member	Annual	Rs. 300.00

Enclosed please find Draft/Cheque/Cash No. ....Dated................................ drawn on ....for

(Rs.........) Rupees ....Payable to Ishwar Ashram Trust at Srinagar/Jammu/Delhi.

My particulars are as under:
Name ....

Address (in block letters) ....

....

Tel. (R) .... (O) .... (M)................................e-mail: ....

I pledge to abide by the rules & regulations of the Trust and will be delighted to contribute and work for the Trust in the following areas:

(a) Organisation of conferences, seminars, lectures, study circles etc.
(b) Audio-video presentations.
(c) Publications
(d) Sale of books/cassettes, photographs, CD's etc.
(E) Procurement of advertisements.
(F) Publicity
(G) Medical, charitable & social welfare activities.

(Please tick mark (✓) the options)

(Signature)

MALINI

A Quarterly Publication of Ishwar Ashram Trust

Subscription Form

To, Dated.............

The Circulation Manager
Malini.

Kindly enroll me as a subscriber of Malini

For 4 issues ☐ For 8 issues ☐ for 12 issues ☐

Name ....

Address ....

....

Pin .... **E-mail** ....

Tel (R) .... **Mobile** ....

Subscription Rates (In India)

4 Issues Rs. 150	8 Issues Rs. 300	12 Issues Rs. 450
(1 year)	(2 years)	(3 years)

Payment Details

Cheque/Cash/DD (No.) .... Date ....

Bank .... Amount ....

Signature

Note:

1. All Cheques/DD to be in favour of "Ishwar Ashram Trust" payable at Srinagar/Jammu/Delhi/Mumbai.

2. For subscription and any related correspondence, please contact (i) the Circulation Manager, Malini, Ishwar Ashram Trust; R-5, Pocket-D, Sarita Vihar, New Delhi-110 076 (for outside J&K State) and (ii) Circulation Manager, Malini, Ishwar Ashram Trust, 2-Mohinder Nagar, Jammu (for J&K State)
E-mail: iatishber@rediffmail.com. Tel. 011-26958308, 9312264789, 9810549976

ISHWAR ASHRAM TRUST

(Founded by Shri Ishwar Swaroop Swami Lakshmanjoo Maharaj)

List of Publications

English

S.No	Title	Author	Price Rs.
1.	Lectures on Principles and Discipline In Kashmir Shaivism	Swami Lakshmanjoo	Rs. 35/-
2.	Kashmir Shaivism The Secret Supreme Hard Bound Indian Edition	Swami Lakshmanjoo	Rs. 200/-
3.	Kashmir Shaivism (The Secret Supreme) Paper Bound Indian Edition	Swami Lakshmanjoo	Rs. 150/-
4.	Sri Vatuluntha Sūtrāni	Swami Lakshmanjoo	Rs. 20/-
5.	Kundalanī Vijñāna Rahaysam	Swami Lakshmanjoo	Rs. 20/-
6.	Sri Gurustuti (with English/Hindi Translation by Sh. S.P. Dhar/ Sushree Prabhaji	Acharya Rameshwar Jha	Rs. 25/-
7.	Self-realization in Kashmir Shaivism (Indian Edition)	Swami Lakshmanjoo	Rs. 150/-
8.	Abhinavgupta's Bodhpanchadashikā (With a audio CD)	Swami Lakshmanjoo	Rs. 100/-
9.	Kshemaraja's Parāpreveshikā (With 2 Audio CDs)	Swami Lakshmanjoo	Rs. 150/-
10.	Abhinavgupta's Bhagvadgītārtha-Sāra Saṁgraha Shlokar (with 1 audio CD)	Swami Lakshmanjoo	Rs. 100/-
11.	Shiv Sūtras (Indian Edition) in English	Swami Lakshmanjoo	Rs. 400/-

Hindi/Sanskrit

S.No	Title	Author	Price Rs.
1.	Shri Bhagvadgitārtha- Saṁgraha (Sanskrit)	Swami Lakshmanjoo	Rs. 60/-
2.	Sambapanchashikā	Swami Lakshmanjoo	Out of Print
3.	Panchastavi with Hindi translation (Revised edition 2008)	Swami Lakshmanjoo	Paper bound Rs. 100/- Hard bound Rs 135/-
4.	Kramanayapradīpikā	Swami Lakshmanjoo	Out of Print
5.	Kundalinī Vijñāna Rahasya (Sanskrit)	Swami Lakshmanjoo	Out of Print
6.	Gurustuti (Sanskrit)	Acharya Rameshwar Jha	Rs. 25/-
7.	Amriteshwara (Bhairava Mahimnasttram)	Swami Lakshmanjoo	Rs. 15/-
8.	Kashmir Shaiva Darshana Yam – Niyam (Sanskrit/Hindi)	Swami Lakshmanjoo	Rs. 17/-
9.	Gurustuti (New Version)	Acharya Rameshwar Jha	Rs. 20/-
10.	Shivastotrāvalī (Ślokas only)		Rs. 20/-
11.	Tantrāloka (First Āhnīka) with Hindi translation	Swami Lakshmanjoo	Rs. 20/-

Audio CDs

S.No	Title	Author	Price Rs.
1.	Amriteshwar Bhairav Mantra (English)	Swami Lakshmanjoo	Rs. 100/-
2.	Bhagvad Gita (Abhinavaguptas Sangraha Slokas) English	Swami Lakshmanjoo	Rs. 50/-
3.	Abhinavagutas Bodhapanchadashika English	Swami Lakshmanjoo	Rs. 50/-
4.	Kshemarajas Parapraveshika (English) set of 2 CDs	Swami Lakshmanjoo	Rs. 100/-
5.	Shiv Sutras (English) Set of 17 CDs	Swami Lakshmanjoo	Rs. 700/-
6.	Sri Utpaldeva's Shivastotravali (Selected Verses) Set of 42 Cds (Kashmiri)	Swami Lakshmanjoo	Rs. 1400/-

Forthcoming Titles

1.	Kashmir Shaivism-Secret Supreme (English) Set of 13 CDs	Swami Lakshmanjoo
2.	Adhyātmik Anishasan-Yama-Niyam	Swami Lakshmanjoo
3.	On Meditation (Kashmiri)	Swami Lakshmanjoo
4.	On Ahimsa (Kashmiri)	Swami Lakshmanjoo

Video CDs/DVDs

S.No	Title	Commentary	Price Rs.
1.	Abhinavagupta's Paramārthsāra Selected Verses Commentary English Set of 3 DVDs	Swami Lakshmanjoo	Rs. 300/-
2.	International Seminar on Kashmir Shaivism at Delhi (2006) Set of 2DVD's		Rs. 300/-

Forth Coming Titles

1.	Bhagwādgita Selected Verses (Set of 2 DVDs) (English)	Swami Lakshmanjoo

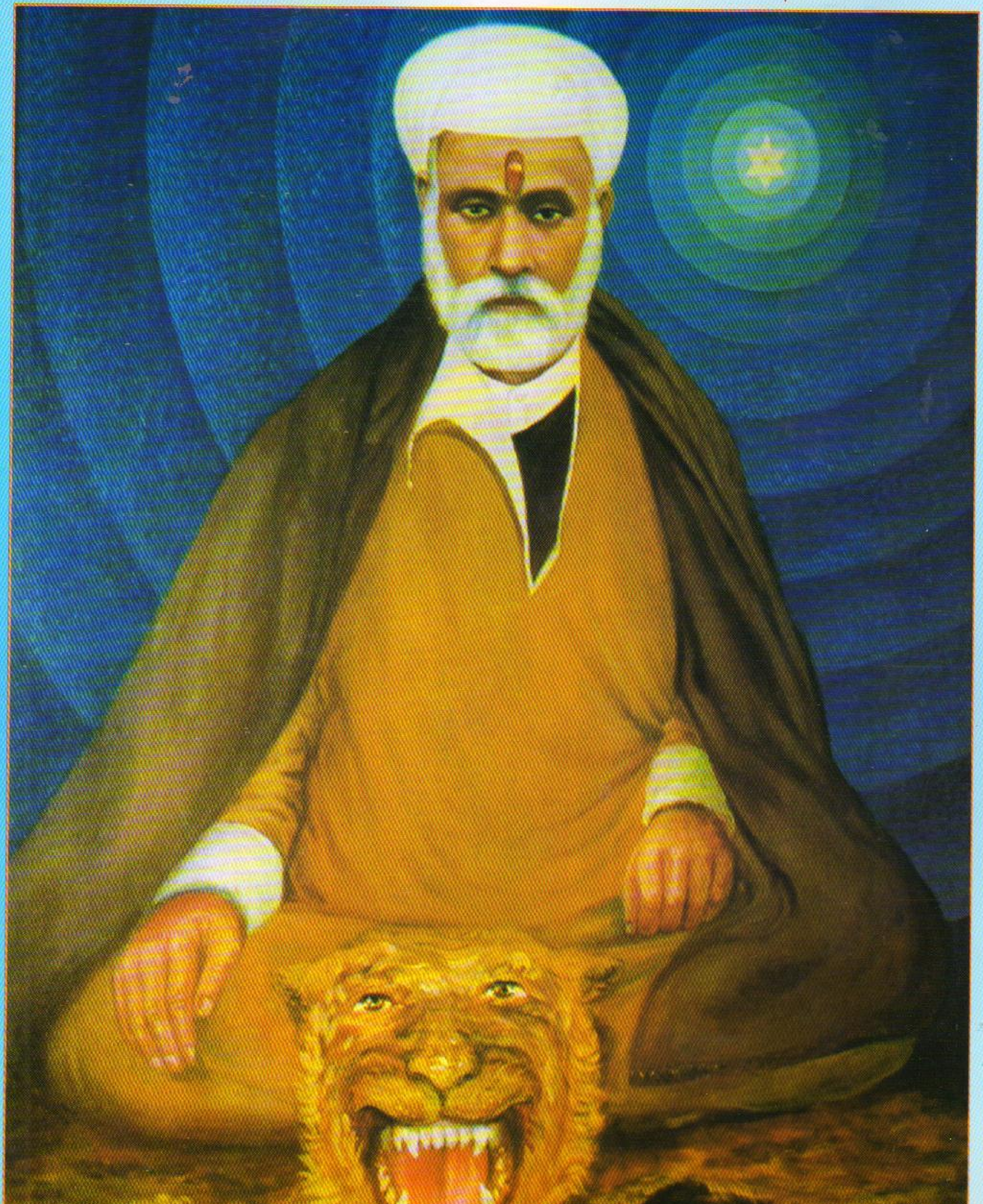
Audio Cassettes

S.No	Title	Commentary	Price Rs.
1.	Sri Gurustuti (Sanskrit)	Recitation by Smt. Naina Saproo	Rs. 35/-
2.	Bhajans (Kashmiri)	Smt. Naina Saproo	Rs. 35/-

Other Items

1.	Car Photo of Swami Lakshmanjoo	Rs. 30/-
2.	Locket of Swami Lakshmanjoo	Rs. 15/-
3.	Photographs of Swami Lakshmanjoo	
A.	Size 4"x6" (Colour)	Rs. 10/-
B.	Size 8x10" (Colour)	Rs. 50/-
C.	Size 18"x24" (Colour)	Rs. 500/-

Note: For Placing order for any publication/CDs/Other items kindly send your cheque/DD in faviour of "Ishwar Ashram Trust" payable at Delhi/Jammu. Postage/VPP Charges are to be paid 10% Extra.



Swami Mehtabkak, Swami Lakshmanjoo's guru
whose Mahanirvana Day falls on March 9, 2008

RNI. No. DELMUL/2007/18760

At Savoy
we take pleasure in serving you
with a smile and a hearty welcome.

- Centrally located for luxury and comforts
- Delicious food, Kashmiri & other Indian cuisine
- Spacious rooms with all the modern facilities
- Conference Hall with open terrace
- Air Conditioned space for Marriages, Banquets, Yajnopavit etc.
- Spacious lush green lawns
- Ample space for car parking within Hotel Complex
- Parties for up to 1000 guests

Savoy Resorts
Residency Road Extension, Jammu (Tawi)
Tel. : +91-191-2571947-8, 2576173-5 Fax : +91-1912576176

Printed and Published by Shri R.K. Sadhu for and on behalf of Ishwar Ashram Trust, R-5, Pocket-D, Sarita Vihar, New Delhi-110076. Tel. : 26958308, Email : iatishber@rediffmail.com, Printed at : Print Art, A-29/2, Naraina Industrial Area, Phase-1, New Delhi. Editor : Dr. Shashi Shekhar Toshkhani